THE

GULISTAN

OR ROSE GARDEN.

BY

MUSLE-HUDDEEN SHEIK SAADI,

OF SHIRAZ.

TRANSLATED FROM THE ORIGINAL BY

FRANCIS GLADWIN.

WITH AN ESSAY ON SAADI'S LIFE AND GENIUS,

BY JAMES ROSS,

AND A PREFACE,

BY R. W. EMERSON.

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PREFACE

TO THE AMERICAN EDITION.

WHILST the Journal of the Oriental Society attests the presence of good Semitic and Sanskrit scholars in our colleges, no translation of an Eastern poet has yet appeared in America. Of the two hundred Persian bards of whose genius Von Hammer Purgstall has given specimens to Germany, we have had only some fragments collected in journals and anthologies. There are signs that this neglect is about to be retrieved. In the interval, whilst we wait for translations of our own, the publishers have wished to give this old book, which now for six hundred years has had currency in other countries, a popular form for the American public. Of three respectable English translations, that of Gladwin has been preferred, for its more simple and forcible style; and the Essay of Mr. James Ross, on the Life and Genius of Saadi, has been prefixed. Mr. Gladwin has not thought fit to turn

into rhyme the passages of verse with which the Gulistan is interspersed. It is the less important, that these verses are seldom more than a metrical repetition of the sentiment of the paragraph.

The slowness to import these books into our libraries — mainly owing, no doubt, to the forbidding difficulty of the original languages — is due also in part to some repulsion in the genius of races. At first sight, the Oriental rhetoric does not please our Western taste. Life in the East wants the complexity of European and American existence; and in their writing a certain monotony betrays the poverty of the landscape, and of social conditions. We fancy we are soon familiar with all their images. Medschun and Leila, rose and nightingale, parrots and tulips; mosques and dervishes; desert, caravan, and robbers; peeps at the harem; bags of gold dinars; slaves, horses, camels, sabres, shawls, pearls, amber, cohol, and henna; insane compliments to the Sultan, borrowed from the language of prayer; Hebrew and Gueber legends molten into Arabesque; — 't is a short inventory of topics and tropes, which incessantly return in Persian poetry. I do not know but, at the first encounter, many readers take also an impression of tawdry rhetoric, an exaggeration, and a taste for scarlet, running to the bor-

ders of the negrofine, — or, if not, yet a pushing of the luxury of ear and eye where it does not belong, as the Chinese in their mathematics employ the colors blue and red for algebraic signs, instead of our pitiless *x* and *y*. These blemishes disappear or diminish on better acquaintance. Where there is real merit, we are soon reconciled to differences of taste. The charge of monotony lies more against the numerous Western imitations than against the Persians themselves, and though the torrid, like the arctic zone, puts some limit to variety, it is least felt in the masters. It is the privilege of genius to play its game indifferently with few as with many pieces, as Nature draws all her opulence out of a few elements. Saadi exhibits perpetual variety of situation and incident, and an equal depth of experience with Cardinal de Retz in Paris, or Doctor Johnson in London. He finds room on his narrow canvas for the extremes of lot, the play of motives, the rule of destiny, the lessons of morals, and the portraits of great men. He has furnished the originals of a multitude of tales and proverbs which are current in our mouths, and attributed by us to recent writers; as, for example, the story of "Abraham and the Fire-worshipper," once claimed for Doctor Franklin, and afterwards traced to Jeremy Taylor, who probably found it in Olearius.

The superlative, so distasteful in the temperate region, has vivacity in the Eastern speech. "A tax-gatherer," says Saadi, "fell into a place so dangerous, that, from fear, a male lion would become a female." In his compliments to the Shah, he says: "The incurvated back of the sky became straight with joy at thy birth." Of dunces he says, with a double superlative: "If the ass of Christ should go to Mecca, it would come back an ass still." It is a saying from I know not what poet: "If the elegant verses of Dhoair Fariabi fall into thy hands, fail not to steal them, though it were in the sacred temple of Mecca itself." But the wildness of license appears in poetical praises of the Sultan: "When his bow moves, it is already the last day (for his enemies): whom his onset singles out, to him is life not appointed; and the ghost of the Holy Ghost were not sure of its time."

But when once the works of these poets are made accessible, they must draw the curiosity of good readers. It is provincial to ignore them. If, as Mackintosh said, "whatever is popular deserves attention," much more does that which has fame. The poet stands in strict relation to his people: he has the over-dose of their nationality. We did not know them, until they declared their taste by their enthusiastic welcome

of his genius. Foreign criticism might easily neglect him, unless their applauses showed the high historic importance of his powers. In these songs and elegies breaks into light the national mind of the Persians and Arabians. The monotonies which we accuse, accuse our own. We pass into a new landscape, new costume, new religion, new manners and customs, under which humanity nestles very comfortably at Shiraz and Mecca, with good appetite, and with moral and intellectual results that correspond, point for point, with ours at New York and London. It needs in every sense a free translation, just as, from geographical position, the Persians attribute to the east wind what we say of the west.

Saadi, though he has not the lyric flights of Hafiz, has wit, practical sense, and just moral sentiments. He has the instinct to teach, and from every occurrence must draw the moral, like Franklin. He is the poet of friendship, love, self-devotion, and serenity. There is a uniform force in his page, and, conspicuously, a tone of cheerfulness, which has almost made his name a synonyme for this grace. The word *Saadi* means *fortunate*. In him the trait is no result of levity, much less of convivial habit, but first of a happy nature, to which victory is habitual, easily shedding mishaps, with sensi-

bility to pleasure, and with resources against pain. But it also results from the habitual perception of the beneficent laws that control the world. He inspires in the reader a good hope. What a contrast between the cynical tone of Byron and the benevolent wisdom of Saadi!

Saadi has been longer and better known in the Western nations than any of his countrymen. By turns, a student, a water-carrier, a traveller, a soldier fighting against the Christians in the Crusades, a prisoner employed to dig trenches before Tripoli, and an honored poet in his protracted old age at home, — his varied and severe experience took away all provincial tone, and gave him a facility of speaking to all conditions. But the commanding reason of his wider popularity is his deeper sense, which, in his treatment, expands the local forms and tints to a cosmopolitan breadth. Through his Persian dialect he speaks to all nations, and, like Homer, Shakespeare, Cervantes, and Montaigne, is perpetually modern.

To the sprightly but indolent Persians, conversation is a game of skill. They wish to measure wit with you, and expect an adroit, a brilliant, or a profound answer. Many narratives, doubtless, have suffered in the translation, since a promising anecdote sometimes heralds a flat speech. But Saadi's replies are seldom vul-

gar. His wit answers to the heart of the question, often quite over the scope of the inquirer. He has also that splendor of expression which alone, without wealth of thought, sometimes constitutes a poet, and forces us to ponder the problem of style. In his poem on his old age, he says: "Saadi's whole power lies in his sweet words: let this gift remain to me, I care not what is taken."

The poet or thinker must always be, in a rude nation, the chief authority on religion. All questions touching its truth and obligation will come home to him, at last, for their answer. As he thinks and speaks will intelligent men believe. Therefore a certain deference must be shown him by the priests, — a result which conspicuously appears in the history of Hafiz and Saadi. In common with his countrymen, Saadi gives prominence to fatalism, — a doctrine which, in Persia, in Arabia, and in India, has had, in all ages, a dreadful charm. "To all men," says the Koran, "is their day of death appointed, and they cannot postpone or advance it one hour. Wilt thou govern the world which God governs? Thy lot is cast beforehand, and whithersoever it leads, thou must follow." "Not one is among you," said Mahomet, "to whom is not already appointed his seat in fire or his seat in bliss."

But the Sheik's mantle sits loosely on Saadi's shoulders, and I find in him a pure theism. He asserts the universality of moral laws, and the perpetual retributions. He celebrates the omnipotence of a virtuous soul. A certain intimate and avowed piety, obviously in sympathy with the feeling of his nation, is habitual to him. All the forms of courtesy and of business in daily life take a religious tinge, as did those of Europe in the Middle Age.

With the exception of a few passages, of which we need not stop to give account, the morality of the Gulistan and the Bostan is pure, and so little clogged with the superstition of the country, that this does not interfere with the pleasure of the modern reader: he can easily translate their ethics into his own. Saadi praises alms, hospitality, justice, courage, bounty, and humility; he respects the poor, and the kings who befriend the poor. He admires the royal eminence of the dervish or religious ascetic. "Hunger is a cloud out of which falls a rain of eloquence and knowledge: when the belly is empty, the body becomes spirit; when it is full, the spirit becomes body." He praises humility. "Make thyself dust to do anything well." "Near Casbin," he tells us, "a man, of the country of Parthia, came forth to accost me, mounted on a tiger. At this sight, such

fear seized me that I could not flee nor move. But he said: 'O Saadi, be not surprised at what thou seest. Do thou only not withdraw thy neck from the yoke of God, and nothing shall be able to withdraw its neck from thy yoke.'"

In a country where there are no libraries and no printing, people must carry wisdom in sentences. Wonderful is the inconsecutiveness of the Persian poets. European criticism finds that the unity of a beautiful whole is everywhere wanting. Not only the story is short, but no two sentences are joined. In looking through Von Hammer's anthology, culled from a paradise of poets, the reader feels this painful discontinuity. 'T is sand without lime, — as if the neighboring desert had *saharized* the mind. It was said of Thomson's Seasons, that the page would read as well by omitting every alternate line. But the style of Thomson is glue and bitumen to the loose and irrecoverable ramble of the Oriental bards. No topic is too remote for their rapid suggestion. The Ghaselle or Kassida is a chapter of proverbs, or proverbs unchaptered, unthreaded beads of all colors, sizes, and values. Yet two topics are sure to return in any and every proximity, the mistress and the name of the poet. Out of every ambush these leap on the unwary reader. Saadi, in the Gulistan, by the necessity of the narra-

tive, corrects this arid looseness, which appears, however, in his odes and elegies, as in Hafiz and Dschami. As for the incessant return of the poet's name, — which appears to be a sort of registry of copyrights, — the Persians often relieve this heavy custom by wit and audacious sallies.

The Persians construct with great intrepidity their mythology and legends of typical men. Jamschid, who reigned seven hundred years, and was then driven from his throne, is their favorite example of the turns of fortune. Karun or Corah, the alchemist, who turned all things to gold, but perished with his treasures at the word of Moses, is their Crœsus. Lokman, the Æsop of the East, lived to an enormous age, was the great-grandson of Noah, &c. Saadi relates, that Lokman, in his last years, dwelt on the border of a reedy marsh, where he constructed a cabin, and busied himself with making osier baskets. The Angel of Death appeared to him, and said: "Lokman, how is it, that, in three thousand years that you have lived in the world, you have never known how to build a house?" Lokman replied: "O Azrael! one would be a fool, knowing that you were always at his heels, to set himself at building a house." Hatem Tai is their type of hospitality, who, when the Greek emperor sent to pray him to

bestow on him his incomparable horse, received the messenger with honor, and, having no meat in his tent, killed the horse for his banquet, before he yet knew the object of the visit. Nushirvan the Just is their Marcus Antoninus, or Washington, to whom every good counsel in government is attributed. And the good behavior of rulers is a point to which Saadi constantly returns. It is one of his maxims, that the "*bons mots* of kings are the kings of *bons mots*." One of these is: "At night thou must go in prayer a beggar, if by day thou wilt carry thyself as a king." Again: "A king is like a great and massive wall: as soon as he leans from the perpendicular (of equity), he is near his ruin." Again: "You, O king, sit in the place of those who are gone, and of those who are to come: how can you establish a firm abode between two non-existences?" Dzoul Noun, of Grand Cairo, said to the Caliph: "I have learned that one to whom you have given power in the country treats the subjects with severity, and permits daily wrongs and violences there." The Caliph replied: "There will come a day when I will severely punish him." "Yes," returned the other, "you will wait until he has taken all the goods of the subjects; then you will bestir yourself, and snatch them from him, and will fill your treasury.

But what good will that do to your poor and miserable people?" The king was ashamed, and ordered the instant punishment of the offender.

It appears, from the anecdotes which Professor Graf has rendered from the Calcutta manuscripts, that Saadi enjoyed very high respect from the great in his own time, and from the Sultan of the Mongolian court; and that he used very plain dealing with this last, for the redress of grievances which fell under his notice. These, with other passages, mark the state of society wherein a shepherd becomes a robber, then a conqueror, and then sultan. In a rude and religious society, a poet and traveller is thereby a noble, and the associate of princes, a teacher of religion, a mediator between the people and the prince, and, by his exceptional position, uses great freedom with the rulers. The growth of cities and increase of trade rapidly block up this bold access of truth to the courts, as the narrator of these events in Saadi's life plainly intimates. "The Sultan, Abake Khan, found great pleasure in the verses. Truly, at the present time, no learned men or Sheiks would dare to utter such advice, even to a grocer or a butcher; and hence, also, is the world in such bad plight as we see."

The Persians have been called "the French

of Asia"; and their superior intelligence, their esteem for men of learning, their welcome to Western travellers, and their tolerance of Christian sects in their territory, as contrasted with Turkish fanaticism, would seem to derive from the rich culture of this great choir of poets, perpetually reinforced through five hundred years, which again and again has enabled the Persians to refine and civilize their conquerors, and to preserve a national identity. To the expansion of this influence there is no limit; and we wish that the present republication may add to the genius of Saadi a new audience in America.

R. W. E.

CONCORD, February, 1864.

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CHAPTER VIII.

AN ESSAY

ON THE

LIFE AND GENIUS

OF

SHEIK SAADI.

By JAMES ROSS.

The Life and Genius of

Sheik Saadi.

THIRTY years ago, when I first devoted myself to the study of the Oriental languages, it was my custom to translate into English any classic which my Munshi had recommended for my perusal; and, among other Persian books, I had in this way made translations of the Gulistan and Bustan of Saadi: and now, with much diffidence, publish that of the Gulistan, with an abridgment of a larger work, being an Essay on the Life and Genius of the author; intending to follow this up next year with my translation of the Bustan, with a prefatory critique on Saadi's works, and making a volume equal in size to this; but each will otherwise be a distinct work.

Saadi has ever been with me a favorite Persian classic; and after many and diligent pe-

rusals of his Kulliat, or works, I flatter myself with having not only mastered the comparatively easy task of fully appreciating his intellectual faculties, but also the more difficult one of portraying the features and passions of his mind. In this sketch of Saadi's life, I shall duly avail myself of my Asiatic authorities. As, however, Oriental notions of biography differ so essentially from ours, that little is to be gleaned from them that can interest the European reader, I am fortunate in finding that anecdotes of the temper, manners, and habits of so excellent a moralist and writer are constantly occurring in his own works; and I have only to quote them to give a perfect insight into his character.

Silghur, a Turkish officer in the service of the Saljuc Sultans, usurped the government of Pars, and was the origin of that dynasty of Atabaks, or Attabegs, who reigned there A. H. 543 – 668. And of them Atabak Toklah, or Toglah, reigned A. H. 571 – 591, and was succeeded by his brother Atabak Saad-bin-Zungi, who reigned A. H. 591 – 623; and was succeeded by his son Atabak Abubakr, A. H. 623 – 658; and he again was succeeded by his son Saad-bin-Abibakr, who died within a twelvemonth; and after a few and feverish reigns of women and infants, consisting altogether of

nine years, the dynasty became extinct, A. H. 668. All these reigns are included within the first three fourths of Saadi's life: but Dowlat Shah must mistake in dating Saadi's death under one of this Silghur, or Silaghur dynasty; or there must have been a second dynasty of them.

Dowlat Shah, in his Tuzkirrah-ashshaara, or Lives of the Persian Poets, says, that Saadi's father held some office at the Shiraz court; and from what Saadi himself says, in a Kitah, or fragment of his book of Sahibayah, more immediately under the Diwan, or prime minister. Speaking in eulogy of him: "My father was thy old domestic; he passed his whole life in thy service: thy born slave, when he first saw the light, naturally cast his eyes up to thy countenance: I can never seek the patronage of another, who have been the nurtured child of thy bounty."

In the first year of Atabak Toklah's reign, or A. H. 571, A. D. 1194, Saadi was born at Shiraz, the capital of Pars, or Persia proper; and the epithet of Shirazi applies equally to him and Hafiz, as much honored natives of that Dar u'lilom, or seat of learning. Dowlat Shah says, that his proper name was Moslih u'd-din, or the Umpire of the faith; but he was better known afterwards by that of Sheik Saadi Shirazi, — Sheik properly signifying the head of

an Arabian tribe; and among Mussulmans it was anywhere conferred upon a senior, who commanded the love and esteem of his neighbors from authority, age, genius, or piety; and, on account of the two last virtues, is among the Persians more especially applied to Nizami and Saadi; and it is no small compliment, that though the former is the senior, and next to Firdausi the best Persian heroic poet, yet Saadi is appropriately called *the Sheik!*

Again, Sadi, or Saadi, signifying felicity, is his Tokhullus, or poetical name; and was, according to Dowlat Shah, given to him by Atabak Saad-bin-Zungi. This is probable; but he is wrong in saying that Saadi was born in that prince's reign. This mode of appellation a writer in the East does not affect till he has established his character as a poet; when, after being confirmed to him, like a title of nobility, by some sovereign prince, he takes the first opportunity of introducing his Tokhullus into the Shah-bayit, or last stanza of a ghazal, or other poem, and seldom omits to use it thus afterwards: and Cowley, among ourselves, has happily adopted this Oriental custom: —

> "The wise example of the heavenly lark,
> Thy fellow-poet, Cowley, mark;
> Above the clouds let thy proud music sound,
> Thy humble nest build on the ground!"

Jami calls Saadi Sharf-u'd-din Mislah, son of Abdullah; and an Alowi, or descendant of Ali.

Saadi's father and mother were alive within his own recollection; for he often mentions the first (Bustan, ii. 2; ix. 13, 15, &c.), and his mother, very feelingly (Gulistan, vi. 6); but, from his calling himself an orphan, both must have died while our Sheik was yet a stripling. For he says (Bust. ii. 2): "If the orphan come to cry, who will soothe him? if he be pettish, who will put up with his ill-humors? take heed that he weep not; for the throne of the Almighty is shaken to and fro when the orphan sets a crying. Once my head was lofty as that which wears a crown, for then I could lay it upon the bosom of a father: had a fly but dared to settle on my body, it would have been enough to alarm a whole family; but were my enemies ready to make me now their captive, none of my friends would come to my rescue: I can feel a sympathy for the helplessness of infancy, because in my *childhood* I *lost* my *father*."

In his Nafhat-u'l-ans, or Memoirs of the Sufis, Jami says, that he was descended from the *Sharif*, or *noble* house of Abdullah Hafaif. But however dignified his birth, or lucrative his station at court, both advantages must have died with the father; otherwise we should not

find Saadi using his interest with Shamsud-din to exempt his brother from some extortion in his mean occupation of retailing figs. This prime minister, then, it would seem, viceroy on the part of Abaca-an, at Shiraz, acted handsomely on the occasion by laying a thousand gold dinars at Saadi's feet, as a compensation to his brother; but would not, as the story adds, think of offering any money-compliment to a darwesh like himself. In the Risallah, or tract on the questions of the Lord Diwan, this same generous friend sends him five hundred dinars, under the pretence of supplying food for his birds; of which the servant, considering himself as one of Saadi's birds, purloins a hundred and fifty; being, like the Irishman, not aware that the letter which accompanied this gift, and its answer, would detect him. On ascertaining this knavery, the messenger is forthwith sent back with an order for Saadi on the Shiraz treasury for 10,000 gold dinars! And on another occasion, he and his brother Ula-ud-din, joint ministers of that son and successor of the Tartar emperor, Halaku Khan, sent Saadi, then an old resident in his hermitage at Shiraz, a bag of 50,000 dinars, or about £24,000 of our money, which he was to lay out in building a caravansary under the citadel of Cohindar, near Shiraz, and which Saadi had much at heart

in completing. By the mother's side Saadi's relations were some of them eminent for learning; and Mola Cut'b Alamah, his maternal uncle, is noticed as his first master in science.

Jami says, that Saadi was a Sufi of profound learning, or master in every branch of science, and accomplished in the polite arts: for, according to Dowlat Shah, "he commenced his studies at the Nizamiah College of Baghdad," which, during five centuries, had been the chief seat of Oriental learning, and the magnificent residence of the Khalifs: and there he held an Idrar, or fellowship (Bustan, vii. 14); having had for his tutor in science the learned Ab'ul Firah-ibin-Jozi (Gul. ii. 21), and in theology Abd-u'l-cadir the Gilani; and with the last he made his first pilgrimage to Mecca; which he repeated fourteen times, and chiefly on foot; and he often makes his adventures on such occasions the subject of an apologue (Gul. ii. 25, 26, &c.).

Being a classical, as well as a spoken idiom and court dialect, the Tazi, or modern Arabic, under the illustrious patronage of the Khalifs, reached as great perfection as has ever been the lot of any human tongue. Saadi knew and wrote it well; and carried the practice of deluging the Persian language with it to a greater length than any of his predecessors had done.

In his Gulistan (v. 21) he refers with fondness to its currency in A. D. 1256, at Baghdad, little thinking that, in the course of two years, he should have occasion to pen in it a Casidah, or elegy, on its being sacked by Halaku the Tartar, its palaces and colleges plundered, and the Khalif Mustasim, the last of the Abissites, and all that were dignified and learned, with a *million and a half of its inhabitants, barbarously murdered.* Saadi wrote a book of Tazi elegies; but that city and its university were his alma mater, the seat of the religion he revered, and the muses he adored; and he consequently felt a pathos on this *horrible* event; and all that understand it must relish its propriety and elegance.

Saadi mentions himself to have been twice married. Of his first marriage, at Aleppo, he tells a pleasant story, to which (Gul. ii. 30) I beg to refer the reader; desiring him to recollect, that though Saadi, as a Mussulman, had, like the Jews, a legal right to repudiate his troublesome wife, yet in that case he must have repaid her dowry; and he was all his life too improvident, if not poor, to do that. Besides, a sense of family honor will deter one of the orthodox from idly parting with the woman of his former affections: also, he is obliged to give three notices of his intention to the Cazy; and

though, during the heat of passion, instances occur of a first, and perhaps a second notice, after twenty years' intercourse with them, I never heard of a third, which was to complete it. Of his other wife, at Sanaa, the capital of Yamin, he makes no mention; but in Bustan (ix. 25) laments their loss of an only son with the feelings of a parent: "If despair overwhelm thee in this abode of gloom, be wise and prepare for thyself a place of greater cheerfulness: wishest thou the night of the grave to be luminous as day, carry along with thee, ready trimmed, the lamp of good works." Thus could Saadi reconcile himself to a heavy loss; the duties of his religion inculcating the sin of complaining, and his philosophy teaching him that it were fruitless to repine for what he could not recall. Two such trials terrified a man of Saadi's disposition from another such connection. He thought, perhaps, like Cicero, who, being, after his divorce from Tullia, invited to a second marriage, replied, he could not — "*simul amare et sapere* — be wise and in love at the same time!" or, as Saadi's old friend answered, "I do not like to marry an old woman!" "Why," said his adviser, "do you not, now you are rich, choose a young one?" "Because," he replied, "when I was young myself, I did not love old women; and cannot hope that, now I am old, a young woman can love me." (Gul. vi. 8.)

Instead of the comforts of a family circle, Saadi was doomed to pass the sixty or seventy last years of his extreme long life in the cell of a hermit; and latterly seems to have imbibed a reprehensible portion of that ancient Grecian, as well as Oriental, contempt for the fair sex; and to have entertained a prejudiced and strange notion about our posterity and the marriage duty. (Gul. vi. 5.) In Gulistan, viii. 55, he says: "*Consilium fœminis invalidum:* it be bad to hold counsel with women"; or, as he adds on another occasion, "Take your wife's opinion, and act opposite to it!" And again (Bustan, vi. 24): "Choose a fresh wife every spring, or new-year's day; for the almanac of last year is good for nothing!" According to the Mussulman creed, prayers five times a day bring the good believer half-way towards the Deity; and in this, as absolutely necessary to corporal purification, *ablution* is each time included; but with women certain physical impurities (Bustan, ix. 13) prevent this ceremonial for some days monthly; yet Saadi adds, those do not, according to our European vulgar notion, exclude women from Paradise. Nor, though he recommends selfishness (Bustan, ii. 7),—"Because the property of my father descended to me, it needs not be left to descend to my children: eat and drink, spend and enjoy it thyself,

for why shouldst thou trouble thyself about those who are to succeed thee," — yet he carries not this misanthropy so far as our prince of existing fashionable poets has done.

> " But amidst the crowd, the hum, and shock of men,
> To hear, to see, to feel, and to possess,
> And roam along, the world's tired denizen,
> With none who bliss, none whom we can bliss;
> None with kindred consciousness endued:
> This is to be alone, and my loved solitude!"

That he was not a domestic man, and had no surviving family, was no fault of Saadi: like Socrates he put wedlock to the double ordeal of a trial; and if he enjoyed not the social retirement of a Solon, he felt not the misanthropic celibacy of a Thales. After those experiments he prided him in his tempered kinaat or contentment; and supported himself, with unaffected indifference, on the casual charity of his admirers, during the two last third parts of his life, either as a wandering mendicant or solitary recluse. "Never," does he honestly exclaim (Gulistan, iii. 19), "did I complain of my forlorn condition but on one occasion, when my feet were bare, and I had not wherewithal to shoe them. Soon after, meeting a man without feet, I was thankful for the bounty of Providence to myself, and with perfect resignation submitted to my want of shoes."

Many such anecdotes, incidents, and adventures, that occurred to him during his travels, we meet in his works; and, whether creditable or not, told with the same ingenuousness. Crimes, vices, and misfortunes chiefly occupy the narratives of such adventurers among ourselves; but even in romance the hero's life generally concludes in his first wedlock. Our rigid law would construe Saadi's adventure with the Brahmin at Sumnaat (Bustan, viii. 15), and Moses' slaughter of the Egyptian, into murder; otherwise, however unfortunate, his personal adventures seldom have the stain of crime, or even vice. Nay, after he had ceased to be a married man and enterprising traveller, his life continues to interest, and himself to be useful; for, as an ascetic, he was visited by the first characters of his time, and consulted by his contemporary princes and kings.

Dowlat Shah says, "that the first thirty years of Saadi's long life were devoted to study, and laying up a stock of knowledge; the next thirty, or perhaps forty, in treasuring up experience, and disseminating that knowledge, during his wide-extending travels; and that some portion should intervene between the business of life and hour of death, and that with him chanced to be the largest share of it, he spent the remainder of his life, or seventy years, in

the retirement of a recluse, when he was exemplary in his temperance, and edifying in his piety." Even when a boy, he confesses himself to have been *overmuch* religious (Gul. ii. 7), and ingenuously mentions this reproof of his father: "You had better," said that sensible parent, "have been yourself asleep, than to be thus calumniating your neighbors." In Gulistan, v. 18, he says, "that on the death of a young friend, and himself still a young man, he had vowed to pass a life of retirement, and to fold up the carpet of enjoyment." And in the Preface of the Gulistan he is enticed by another friend to quit such a state of abstraction and retirement. He would seem to have been sincere and affectionate in his friendships; and many such disappointments, and an habitual love of seclusion, had often disgusted him with social life, and early inured him to the habits of a hermit. (Gul. ii. 30.) However, real want, I fear, had often brought him back into the busy world; for he positively tells us,

> "Paupertas impulet audax
> Ut verses facerem,"

that he wrote for his bread (Bustan, vi. 5): "The belly puts manacles upon the wrists, and fetters upon the ankles; the bounden slave of the belly is constrained in his devotions: had Saadi's belly in any shape resembled his back,

that is, been tolerant of its load, nobody would at this day have been criticising his writings." And in Bustan, vii. 6, he alludes to his having commenced to write at a late period; and that, having once begun, he had no alternative but that of proceeding.

Jami relates, "that Saadi had travelled much and far, and visited many strange countries; he had often made the pilgrimage of Mecca on foot, and once penetrated so far as the pagoda, or *bot-kadah*, *image-temple*, at Sumnaat, on the Malabar coast, where he overthrew, and broke in pieces, the great idol. He had much religious and moral intercourse with Sheik Shohab-ud-din and other reverend gentlemen. For a length of time he led the life of a Sacayi, or water-drawer, in the Holy Land, and was thus administering to the thirsty traveller, till found worthy of an introduction to the prophet Khizr, Elias or the Syrian and Greek Hermes, who moistened his mouth with the water of immortality. A descendant of Ali disputed the truth of this with Saadi, and got reproved in a dream, by the prophet, for his incredulity. Another gentleman had also doubted it, and next night had a dream, or rather vision; for it seemed to him as if the gates of heaven were thrown open, and a host of angels descending with salvers of glory in their hands. On asking

one of them for whom those were intended, he answered, for Shaik Saadi of Shiraz, who has written a stanza of poetry, that has met the approbation of God Almighty," as follows: "To the eyes of the intelligent the foliage of the grove displays, in every leaf, a volume of the Creator's works."

> "The meanest floweret of the vale,
> The simplest note that swells the gale,
> The common sun, the air, and skies,
> To him are opening paradise!"

"On recovering from his reverie, that holy man forthwith proceeded to the door of Saadi's cell, in order to apologize for his incredulity, and to congratulate him upon this auspicious vision. He found the Sheik sitting up, with a lighted taper before him, and chanting to himself; and, on listening attentively, found that he was singing the above stanza." Incredible as this is, one of the fathers of our Church, St. Chrysostom, tells us, "that, on consecrating the element of bread and wine, he has instantaneously seen a multitude of white-robed angels surrounding the altar, and bowing their heads, as soldiers do in making their homage to the sovereign!"

In his Life of Khosraw of Delhi, Jami tells us that this poet also asked Khizr for a mouthful of this inspiring beverage; but he told him

that Saadi had got the last of it. Yet Hafiz, who is on this account called Sadie sani, or a second Saadi, tells us in one of his ghazals: "Yesterday, at dawn, God delivered me from all worldly affliction; and amidst the gloom of night presented me with the water of immortality!"

Saadi states himself to be at Delhi during the Patan Aglamish's time, who, after a reign of twenty-six years, died A. H. 633, or in Saadi's sixty-second year; and if Amir Khosraw, descended from the Amirs, or princes, of the noble tribe of Lachin in the province of Balkh, was, as Jami says and as is generally believed, the youth whom Saadi (in Gul. v. 17) got so much enraptured with at Cashghur, and who died at Delhi, A. H. 715, in his seventy-fourth year,—allowing Khosraw to have been fourteen when they met, Saadi was still a traveller in A. H. 641, or his seventieth year!

In the course of reading his works, I have remarked, that he mentions himself to have visited in person Europe, Barbary, Abyssinia, Egypt, Syria, Palestine, Armenia, Asia Minor, the three grand divisions of Arabia, and every province of Iran and many parts of Turan, or of Persia and Tartary, from Busrah and Baghdad to the Scythian Wall, and at Rudbar, Deilman on the Caspian Sea, Cashghur beyond the Jihun, or Oxus, across the Sind'h, or Indus,

and into many parts of Hindustan, &c.; and from a poem in his book of Fragments it appears that he had a practical knowledge, for he quotes a line in each, of eighteen idioms, dialects, and languages, as spoken in the many regions into which he had thus travelled.

Engelbert Kaempfer, who visited Shiraz, A.D. 1686, says of Saadi, "that *videt Egyptiam et Italiam;* and that he was much skilled in the Oriental languages; nay, that he had studied the Latin tongue, and had diligently perused the works of Seneca!" But any partiality for the blemishes of this Roman metaphysician would better apply to Jami than to Saadi.

A man of Saadi's character and fame was recollected with fondness and veneration in the many regions he thus visited, and few of them, especially those under Mussulman governments, but retain some local memorial of him; and in their collections of Persian anecdotes, — and these, like our Joe Miller's jests, abound all over the East, — their writers accommodate him with a niche; as he had himself complimented an Æsop or Lucman, Socrates or Plato, Hippocrates or Galen, and even St. John the Baptist and our blessed Saviour! Two examples I shall here translate from his Badaya, or book of rhetorical ghazals; and first: "No man can in this world listen to the lamentations of Saadi,

that must not bear testimony to his complaints, as originating in the very extremity of pain: if Plato in his wisdom is mysterious in defining love, the veil shall ultimately be withdrawn from the face of his hidden secret."

This alludes of course to the Platonic love, which was not so much a doctrine of Plato as of his refining followers; and which the followers of Saadi construed into downright Sufism and mystery.

Again: "It is the vernal season; for the heart is every moment longing to walk in the garden; and every bird of the grove is melodious in its carols, as the nightingale. Thou wilt fancy it the dawning zephyr of an early spring, or new year's day morning; but it is the breath of Isa, or Jesus; for in that fresh breath and verdure the dead earth is reviving."

Of our blessed Saviour, Saadi and all the best Persian poets often speak, and always with respect and reverence; and here, as on many other occasions, he admits of his power of working miracles, if not his divinity; and I wish I could speak as well in the converse of our Christian missionaries in the East! And in Gul. ii. 10 we find Saadi praying at St. John the Baptist's tomb at Damascus; and asked, by the prince of that province, to intercede for him in his supplications.

In fact, Saadi was not only inspired by Khizr with the faculty of poetry, but also with that of working miracles; for Dowlat Shah tells us: "That, when finally settled as an ascetic, the middling and common orders of his neighbors supplied him with a daily and plenteous stock of dressed provisions, the only charity he would receive; of which he would himself sparingly partake; but the best part he hung in a basket from the balcony of his cell, that the poor wood-cutters might take it home, on returning with their faggots from the wilderness. One day a thief, disguised like a wood-cutter, made free with the basket, when his arm became instantly blasted; and, with a lamentable noise, he called on the Sheik to relieve him. He answered him in reproach, If you are a wood-cutter, where are the callousness and scars of your business? and if a robber, where that hardihood, that would deaden your feelings to so trifling a wound? He then prayed for, and healed him, and dismissed him with a portion of his provisions."

Nor was he on all occasions an idle traveller; for he had fought against the enemies of his faith; and, in the holy wars with the Christians and Hindus, added to the name of Haji, or a pilgrim to Mecca, the epithet of Ghazi, or a holy warrior. Dastards are scurrilous; but

the generous speak well even of their foes. In Bustan, vii. 18, Saadi asks a brother recluse, who was railing at the Christians, "whether he had ever been engaged in the holy wars with the Franks." Yet he can confess that, any more than Horace or Otway, he was no warrior by profession; for he and another gay youth, tricked out in all the habiliments of war, submitted to be plundered of them by two Hindu robbers in the territory of Balkh, rather than risk their lives in defending them. (Gul. vii. 13.)

Ibrahim Khan of Banares, in his Sohofi Ibrahim, says: "A few of the illustrious results of Saadi's extensive travels were the sight of strange cities and territories, the detail of marvellous adventures, the vicissitudes of life, conversation of enlightened sages, the acquisition of science and knowledge, and, above all, a mouthful of the prophet Khizr's water of immortality!" Or, as he says himself, in his Bustan (vi. 16): "Was not this globe shaken to its centre, before it came to rest? Was not Saadi obliged to travel, before he obtained science and knowledge, the objects of his heart?" On his worldly experience, I refer the reader to Gul. iii. 28, where a father dissuades his able-bodied son from roaming from home, and anticipates his disappointments abroad. And of his own unsettled state, whether from ne-

cessity or habit, he speaks with his usual philosophy (Bustan, v. 2): "Fortune so ordained, that I should leave Ispahan, for I had no means of subsisting any longer at that place: my destiny removed me from Irac into Syria, and in this happy land I made a pleasant sojourn: the cup of my allotted abode in Syria again overflowed, and a longing desire to see home drew me thence; and chance again ordained, that, on my return, I should pass through the province of Irac."

The following story must be familiar with the Persian tyro of Bengal, being an extract of the Travels of Hatim Tayi, and the first Persian book put into his hands; and is no doubt the prototype of that wonderful German romance of Leonora, which some twenty years ago was popular in two or three able translations into English.

"On one occasion, Saadi had made a long enough stay in Armenia to unite himself in the bonds of friendship with a youth of his own age. In that country, people then died not the natural death they died elsewhere; but, on a particular day, once a year, they met on a plain by their chief cities, where they occupied themselves in recreation and amusement; in the midst of which, individuals of every age and rank would suddenly stop, make a reverence to

the west, gird up their loins, and, setting out full speed towards that quarter of the desert, were no more seen nor heard of. Saadi had often remarked, that this was the lot of many who were fathers, mothers, brothers, and sisters of some or other of his acquaintance; but these seemed indifferent to the event, and were reserved in explaining it. At last, on such an anniversary, he saw that friend of his affection preparing to set off, when he seized upon his girdle, and insisted upon knowing what it meant. The youth solemnly enjoined him to let him go, for that the Malic-al-mo-at, or Angel of Death, had already called on him twice; and, on the third call, his destiny would drag him on, whether he would or not. Yet Saadi kept his hold; and found himself carried along with such a velocity as soon deprived him of all power of knowing whither they went. At last, they stopped at a verdant plain in the midst of the desert, when the youth stretched himself upon the earth, and the turf opened like a grave, and swallowed him up!" After throwing dust over his body, Saadi sat for some days by the head of the grave; and of his manifold lamentations the following is one: "On the day when thy foot was pierced with the thorn of death, would to God that the hand of fortune had clove my head with the sword of annihilation! that my

eyes might not this day have seen the world without thee; such am I seated at the head of thy dust, as the ashes are on my own head!" After this, he had his way to find back over rivers of molten gold, silver, and copper, through deserts and wildernesses, and over mountains of snow, which he accomplishes after many other adventures.

During his many years of travel, Saadi had to traverse a sufficiency of clime, and encountered a diversity of adventure, without driving us to the shift of carrying him thus into fairy-land, and making him the hero of one of his own fables; and, amidst the real distress of poverty, and the dissipation of a wandering and unsettled life, he rose to eminence in wisdom and learning; for, ill supplied with the gifts of fortune, the most precious part of that life was a continued sojourn from city to city, and from kingdom to kingdom; first, perhaps, led by a hope of patronage and preferment, and afterwards through choice and habit. During this period, though he began them late in life, his Kulliat, or works, were composed; and amidst a roving activity he contrived to write more than another might, in a like condition, have managed to read.

Dowlat Shah says: "The learning and wit of Saadi have been the continued theme of the

eloquent ever since his time: his works contain much variety of poetry and prose; and of the former there are nearly twenty thousand verses." Dowlat Shah lived two hundred years after Saadi, when Persian literature was upon its decline, and speaks of his fame in Asia; and in the course of four hundred and eighty years more, Europe is getting a relish for him. Kaempfer, speaking of Saadi and Hafiz, says, "that both are held in such esteem throughout the East, that he can scarce be considered as a respectable character who has not read their works, and treasured up their wisdom, so as to make them the rules of his future life." And Jami and Ibrahim Khan both tell us, "that men of genius have called the Diwan, or poetical works of Saadi, the Namakdan, or Salt-cellar of Poets; and reputable writers have declared that Saadi was inspired"; in confirmation of which, Molana Hatifa, the nephew of Jami, and his superior in genius, penned the following stanza: "Notwithstanding what the prophet Mohammed has said, that after me no prophet can come, yet there are among the poets three men endowed with divine inspiration; namely, Firdausi in heroics, Anwari in elegy, and Saadi in the ghazal or ode."

Mulowi Mohammed Rashid, the able and learned collator of the printed Calcutta edition,

in two folio volumes, A. D. 1791 – 2, says in his Persian Introduction: "It must not be omitted, that the original collector and editor of Sheik Saadi's Kulliat, or Works, was Ali-ben-Ahmad of Bisitun; and in the Preface, which he composed at the same time, and which has ever since been the constant antecedent of the Works, he accounts for the occasion of this compilation; and gives the date of A. H. 726 and 734, or thirty-three and forty-one years after Saadi's demise." Bisitun, the birthplace of this friend of Saadi, and the site of the statuary Farhad's operations, lies in the southern part of Irac Ajim, and on the high road from the city of Hamadan to Gilanac and Baghdad.

D'Herbelot, as in many of his other Oriental statements, leads Sir W. Jones astray, in making the Works of Saadi to consist of only three books, namely, the Gulistan, Bustan, and Mulumaat; and even Major Stewart, in his late catalogue of Tippoo Sultan's library, makes them to consist only of seventeen books; but Ali-ben-Ahmad *more correctly* enumerates twenty-two, to wit: —

1st. Rasallah, or Tract;
2d. Rasallah, or Tract;
3d. Rasallah, or Tract;
4th. Rasallah, or Tract;
5th. Rasallah, or Tract;

6th. Rasallah. or Tract;

7th. Gulistan, or Flower Garden;

8th. Bustan, or Fruit Garden;

9th. Arabian Casaids, or Elegies;

10th. Persian Casaids, or Elegies;

11th. Mirazi, or Dirges;

12th. Mulumaat, or mixed Poems of Persian and Arabic;

13th. Turjiyat, or Poems with burdens;

14th. Taybaat, or plain and less mystical Ghazals;

15th. Badaya, or rhetorical and more mystical Ghazals;

16th. Khowatim, or what Saadi wrote in his old age;

17th. Kudim, or what he wrote in his younger days;

18th. Sahibiyah, or Poems of eulogy and admonition, chiefly addressed to his patron Shums-ud-din;

19th. Macaittaat, or Fragments;

20th. Khubisaat, or prose and poetry on impure and ludicrous subjects;

21st. Robiayat, or Tetrastics with regular rhymes;

22d. Muffridaat, or Distichs with regular rhymes.

Of these two-and-twenty books, the six books of Rasallahs, the Gulistan, and part of the Khu-

bisaat, are prose, and all the rest poetry; the Bustan consists of couplets, or the heroic line of Firdausi and Nizami, of ten and eleven syllables, and corresponding with that of Pope and Addison in English; the rest are chiefly casaids, or elegies, and ghazals, or odes, the first two lines forming a couplet of eleven to seventeen syllables, and the alternate lines throughout the poem rhyming to this, and in a manner peculiar to Persian and Arabic poetry. The 14th book, or that of Taybaat, forms of itself nearly a Diwan, or collection of ghazals; the two first lines of the first four of them terminate in an Alif, and the others in succession in each letter of the alphabet. Ibrahim Khan says, "that it must not be concealed from the decorators of the poetical grove, that the ghazal bower was first reared by Saadi." But in this he was mistaken; for Khacani, Jabali, and many others, his seniors, write ghazals; and indeed the word Chamah in old Persian has the same signification as the Arabic word Ghazal, as Chaghanah has of Casidah; and poems of these two forms, of the ode and elegy respectively, must have been common with the Persians from time immemorial. Nor, whatever Hafiz may be, can I subscribe to Dowlat Shah's opinion "of Amir Khosraw being superior to Saadi in the ghazal."

In the library at the India House, London,

there is a curious copy of Saadi's Kulliat, of a date previous to the collated copy of Ali-bin-Ahmad: it had been deposited there by my old shipmate, Sir Harford Jones, who had received it, I think, as a present during his last embassy to Persia. I had it for a few minutes in my hand in 1814; and, from the little I could thus see of it, should esteem it a valuable reference to any future publisher of Saadi's text.

I had myself a personal knowledge of the Calcutta printed edition of Saadi's works, in two small folio volumes, being collated with much skill and diligence by Mulowi Mohammed Rashid, from four valuable MS. copies, some of which I also recognized in that library; but the text one, once honored with a place in the library of the mighty and great Moghul Shah Jihan, is now in my possession. Of that printed copy the text of the Gulistan occupies nearly a third of the first volume, or a sixth of the whole, and from that I made my collated translation, and should still prefer it; but Mr. Gladwin chose, as the basis of his Calcutta edition, the text of Gentius; and a reprint of that having been made in London, 1809, under the superintendence of *Sir Gore Ouseley*, and patronized by the *professors* of the East India Company's colleges, and my chief view in this translation being to facilitate the studies of their

Persian pupils, I was under the necessity of modelling it to *their* taste. Any particulars I shall specify in a memorandum at the conclusion of this Essay.

Saadi had a personal acquaintance with some of the principal poets and literary characters of his time: some, however, and particularly he and Jilal-ud-din Rumi, commonly known as the Mulowi Manowi, or mystical doctor, and equally patronized by Shums-ud-din, the prime-minister of Abaca-an, make no mention of each other. Hakim Nizari and Saadi meeting accidentally in the market-place at Shiraz, and having some conversation, each soon recognized a mutual poet in his wit; and Saadi having of course invited him to his dwelling, and happening to be flush of cash, most sumptuously entertained him. Some time after, they met in Khorasan, where Nizari in turn received Saadi as his guest; and, as a satire on his prodigality, the first day treated him with a pot of boiled milk and bread, the second day with a dish of fish, and the third with a joint of roast meat, observing to him at the same time, "I can afford to entertain you thus for years; but the expensive style in which you entertained me could not have lasted many days." Yet Nizari was in fact an epicure, drunkard, and debauchee; whereas Saadi was habitually temperate,

sober, and chaste. When Saadi met him at Shiraz, he asked whether he recollected any of Nizari's verses; and he answers him by quoting the Motla, or first stanza, of one of his own ghazals: "It was rumored abroad, that I was penitent, and had forsaken wine; but this is a gross calumny, for what have I to do with repentance?"

Swift, Sterne, and other wits of our last and the preceding age, could relish indecency and nastiness; and it is creditable perhaps to the present generation, that it has no taste for such grossnesses. This was not, however, the case in the age and country in which Saadi flourished, any more than it was in the early and best parts of our own literary history. The works, not only of Saadi, but of many other Persian poets and moralists, afford too many examples of coarseness and indelicacy, both of thought and expression; and, what is singular, Firdausi, Nizami, Khacani, and all their best heroic poets, have scarcely any of them. Nor is it in his Khubisaat, or book of professed impurities, that Saadi thus violates decency; for even the morality of the Gulistan and Bustan is occasionally tarnished with such indecorous allusions: but in this way, of all the Persians, Sozni, a vigorous writer otherwise, is the greatest culprit.

On my way to Europe, having occasion to pass the months of December and January, 1796–7, in Calcutta, I put my translation of the Gulistan into the hands of my friend Mr. Gladwin, wishing to have his opinion of it; when he told me he had also projected a translation of it, and meant to obviate another indelicate allusion, particularly in the fifth chapter, by changing the male for the female character. That I see he has done; and he has otherwise endeavored, by castrating the English of it, to purify Gentius's text. But he has overlooked the occasional instances of grossness and indelicacy of sentiment and expression, to which I allude above; and which I have obviated by the simpler process of leaving out the translation of a few words of the Persian text, the first example of this occurring in Gulistan, i. 40. However, in all such instances, it has been my endeavor to preserve, as much as common decency will permit of it, the English of Saadi's text, that the college student may not be disappointed; particularly as the author would seem here alone to indulge in obscurity. For such passages,—"*nudi enim sunt, recti, et venusti, omne ornatu orationis tanquam veste detracto*,"—the best apology I would offer is the simplicity of heart and nakedness of diction of Oriental writers, examples of which occasionally occur

in our Old Testament; and them the profound scholars of James's reign, conscious of purity themselves, translated into downright and intelligible English; and if I am in any instance, with the view of being intelligible in like manner, coarse, let the reader skip over it, as some of our queasy clergy do in reading the morning and evening lessons. Yet—*horresco referens*—I must not overlook another propensity, to which Saadi is accused of alluding with a reprehensible levity. An example of this nature occurs in Gulistan, v. 20, where the Cazi of Hamadan, a character in the East equally venerable and sanctified as a judge or bishop with us, is in the first instance sentenced to condign death and annihilation, but afterwards his abomination is made the subject of wit and repartee. But, whatever levity he may sport, it in no instance appears that he criminally countenanced, and still less, as some who have slightly inspected his works suspect, practised this vice; for on other occasions he speaks of it, and its abettors, with all due scorn and abhorrence; a notable example of which occurs Gul. iii. 14.

In the Kholasah-u'l-Ashaar, from which I also copied the above story of Nizari, it is related, "that Kh'ajah Humam-ud-din of Tabriez, or Tauris, had a son exquisitely handsome; and that Saadi, who was a great admirer of human

beauty, travelled to Tabriez, that he might see him. He was one day in the public bathing-room at Tabriez, when the Kh'ajah entered, accompanied by this son; and as he always concealed him from public view, he was offended at meeting Saadi, and asked him, Whence come you? Saadi answered, From Shiraz. It is singular, said Humam, that in my city the Shirazians should be *more* than the dogs and cats! In my city, replied Saadi, it is the reverse; for there the Tabriezians are *less!* Like many of his townsmen, Saadi was bald. Humam, turning the ewer he was using, as is customary in Oriental ablution, upside down, asked Saadi, How comes it that the head of a Shirazian should resemble this utensil? Saadi promptly answered him, by presenting his own ewer with the empty mouth upwards, and saying, Why is the head of a Tabriezian so very like this? The Kh'ajah, who was himself a poet, and gentleman of considerable eminence and fortune, was vexed at these two smart replies; and, making his son sit down behind him, asked Saadi, Have you ever heard of any of Kh'ajah Humam's poetry at Shiraz? Saadi answered, Yes; and repeated this fragment: "Humam is a veil between me and my beloved; but the hour is fast approaching when that too shall be removed." The Kh'ajah was now made aware

that this could only be Saadi; and, having made him the usual compliments of marked respect, took him home to his mansion, where he continued for a length of time absorbed in contemplating the charms of the son. D'Herbelot, in his *Bibliotheque Orientale*, 414, quotes Lamai's Duftar-u'l-Lataif, or record of witticisms, in the Turkish language, as his authority for one of the above repartees, and says, "The veil here alluded to is the human body, which prevents our seeing God; and that by this verse he, namely Humam, intimated his approaching death." And in Ibrahim Khan's relation of it there is a play upon the word Kun, no uncommon thing among *modern* Persian scribblers, but which decency again forbids me to translate.

We are told in the Sayr-u'l-mota-kharin, or modern history, of Gholam Hosain, that, among other men of rank and education who fled from Persia in Saadi's days, in order to escape the rapacity and cruelty of the illiterate Jinghiz Khan and his Tartar successors, were Amir Khosraw and Amir Hasan, both poets of genius and learning; when they found an elegant and literary retirement with that accomplished prince Sultan Mohammed, the son of Giyath-ud-din Boltan, the Guri king of Delhi; who, in his father's lifetime, held a sort

of sovereign authority over Multan, and other Hindustani provinces bordering on Persia; in defence of which he afterwards (A.H. 683, A.D. 1284) fell fighting gloriously in battle. One day those noble exiles were holding forth, in the presence of their munificent patron, on the wit and erudition of Sheik Saadi of Shiraz; which both were so liberal in praising as to induce the Shahzadah, or heir apparent, to depute a special messenger, with many valuable gifts, to the Sheik, and an invitation to come and reside at Multan, where he engaged to build him a monastery, and endow it with villages and lands; but Saadi, because of his extreme age and feeble frame, being then in his ninety-second year, declined this friendly offer. However, in return for the prince's handsome attention, he sent him a volume of pleasant and elegant verses, and the Bustan and Gulistan copied with his own hand; and like a man of real learning himself, he had the generosity of availing himself of this opportunity "to recommend Amir Khosraw to the prince, and bestow a candid approbation on his works"; which, by the by, are very voluminous; for his poetry alone consists of between four and five hundred thousand verses!

I shall quote one more instance of the respect in which Saadi was held, from the sixth Rasal-

lah of his own works; where it is called his interview with Sultan Abaca-an, then king of Persia.

Saadi tells us, saying: "When, on my return from a pilgrimage to the holy Mecca, I arrived at that seat of sovereignty, Tabriez, and had enjoyed an intercourse with some learned and pious men, whose society did me much honor, I got desirous of seeing those two illustrious noblemen Kh'ajahs Ula-ud-din and Shums-ud-din, as many claims of friendship had of old subsisted between us; and having set out one day with the view of calling on them, I chanced to meet them on my way, riding on horseback, in company with Abaca-an, the sovereign of the universe. Seeing them so engaged, I did not judge it proper to intrude upon them with a friendly visit, and was in the act of taking myself aside, when they both dismounted, and, following me on foot, bowed themselves to the earth, and, on coming close up to me, kissed my hands and feet, and, congratulating this wretched creature on his safe arrival, said, this was not just that we had not been apprised of the auspicious approach of our august and venerable father! After attending to this ceremony, Sultan Abaca-an remarked, How many years has Shums-ud-din been in my service, and has known me as the sovereign of the

universe, yet he never made me such homage and respect as he has shown this man! And on the two brothers rejoining him, and remounting their horses, he turned round to Shums-ud-din and said, Who is that person, whom you accosted so humbly, and received so civilly? Shums-ud-din answered, O Sire! this was our father! Then the Sultan said, Oftentimes have I asked after your father, and you were answering me, He is dead; and now you said, This was our father! He replied, He is our father and our Sheik: possibly the renowned name of Sheik Saadi of Shiraz may have reached his royal highness's ear, for his sayings are celebrated all over the world. Abaca-an commanded them, saying, You must introduce him to me. They replied, We have heard, and shall obey. Accordingly, after associating with the Sheik for some days, they asked him to attend the king; but he was declining their invitation, and saying, Relieve me from this ceremony, and make my excuses. They said, You will assuredly go for our sakes, and shall be your own master in every matter else." The Sheik adds: "For their satisfaction I agreed to accompany them; and having attended at court, and had an audience of the king, when about to take my leave, his majesty was pleased to say, Give me a maxim of advice. I replied, You

can take along with you, from this world into the next, nothing but reward or punishment; now, or in this world, be thou charitable and righteous! Abaca-an said, Put the purport of this sentiment into verse." And the Sheik uttered this extemporary fragment on Equity and Justice: "That king who is the pastor of the people, let his revenue be sacred, for it is the hire of the shepherd; but if not the people's guardian, let it be his deadly poison, for whatever he exacts is an imposition on the faithful." Abaca-an wept, and repeatedly asked, Am I that pastor or not? And the Sheik each time answered, If you are, the first couplet is in favor of your case; otherwise, the second literally applies to it. The Sheik adds, that on taking my final leave, I repeated these few verses: "A king is the shadow of God; and a shadow should be the image of its principal: the disposition of the subject is not capable of good, unless it be restrained by the sword of the sovereign: any peaceable demeanor that is found in this world originates in the justice of its princes: that sovereign's government never can be just whose entire judgment is founded in wickedness." Which met Abaca-an's fullest concurrence. Ali-bin-Ahmad adds, "that in his days pious and learned men would not venture to admonish even a common shop-

keeper after this manner; and that in matters of right the times had degenerated to what they then were." Thus have moralists in all ages complained of the degeneracy of their own days, and occasionally ventured on such advice. Agatho, the poet and friend of Euripides, admonished Archelaus, king of Macedon, saying, "A prince should keep in mind three maxims: 1st. that he rules over men; 2d. that he ought to rule according to law; and, 3d. that he cannot rule forever." Also, it is proper to warn the reader, that there must have been two Shums-ud-dins; one, the minister of a king of the Atabak dynasty, who reigned at Shiraz, and patronized Saadi's father; and another the Diwan, or prime minister of Abaca-an, A. H. 663, 680, by whom he was employed in offices of great trust; but was put to death, A. H. 683, by the son and successor, Sultan Arghun Khan, on the strange charge of having poisoned his father, Abaca-an: and such a circumstance must have tended to embitter the latter days of Saadi.

Yet why should he regret the death of his illustrious friend and patron, who if a good man only went before him to be happy, where he, as a good man himself, and long dead to life's enjoyments, might hope, nay, wish, soon to join him. Early or late we must all go; and the

heartiest and most sanguine of us is as much dead to that part of his life that is gone as that friend then was; and must soon be to what remains of it. Saadi's life was unusually long; but the latter part of it was, I fear, too unhappy for him — like the old Persian (Gul. vi. 1) he was called upon to visit at Damascus — to regret his at last parting with it.

And, at its best, the longest life is but a drop of rain falling from a cloud into the ocean of eternity, where it is swallowed up and lost in this immensity, unless it find the body of a Saadi to nurture it into that pearl, the Gulistan, in its original classical Persian. This I have attempted to translate into English; but it is a translation, and, in order to make it useful, necessarily a literal one; therefore the reader must not be disappointed if he find the bright water of Saadi's pearl again evaporated into the clouds, and little else left but the shell that once contained it. Yet will my object be obtained if this translation shall enable the young student to understand Saadi's Persian text; and, by relishing such a classic, recover that pearl which I was forced to drop.

However much his biographers vary in the specific number, they all agree in making him above a hundred; and Dowlat Shah and Ibrahim Khan say, that Saadi lived a hundred and

two years. But Jami, who was Dowlat Shah's contemporary, and, as a brother poet, more interested in the exact truth, states him as having been born at Shiraz, A. H. 571, or A. D. 1194, and as having died at the same place, A. H. 690; by which it would appear that he reached the very advanced age of one hundred and twenty lunar, or one hundred and sixteen solar years! This date of his death Dowlat Shah also confirms; for he says, "that Saadi departed this life at Shiraz, in the reign of Atabak Mohammed Shah, the son of Muzuffar Silaghur Shah-bin-Saad-bin-Zungi; and that a dear friend records the date of that noble personage's demise as follows. It was on the evening of Friday, or the Mohammedan Sabbath, in the month Showal, of the Arabian year six hundred and ninety, that the eagle of the immaterial soul of Sheik Saadi shook from his plumage the dust of his body." This sublime sentiment was no doubt borrowed from the following two lofty couplets of Saadi's own Bustan (vi. 1): "Now that the falcon of his soul would tower into the zenith of the sky, why hast thou burdened his pinion with a load of covetousness? hadst thou released his skirt from the talons of carnal desires, he would have soared on high into the angel Gabriel's abode."

In fact, a dozen equally appropriate and beau-

tiful epitaphs might be selected from his works. As in some parts of Scotland, it is customary with the people in the East to plant rose-bushes, and other flowering shrubs, round the plain graves of their defunct friends; in allusion to which Saadi says (Gul. vii. 16): "Alas! I said, how grateful didst thou prove to my heart, so long as the verdure of thy existence flourished in the garden! Have patience, he replied, O my friend! till the return of the spring, and thou mayst again see verdure and flowers shooting from my bosom." Or, as my own master in rhetoric, Doctor Beattie, beautifully expresses it:

"Nor yet for the ravage of winter I mourn:
Kind Nature the embryo blossoms will save;
The roses shall bloom round my mouldering urn,
And spring again dawn on the night of my grave."

But these last six couplets of Bustan, iv. 16, are still more appropriate: "Take heed, ye that tread on my ashes: by the dust of the generous I crave your remembrance; that though Saadi be mouldered into dust, what has he to apprehend, who, during his lifetime, had also been humble as the dust? In helplessness he laid his body prostrate on the earth, and then he encompassed the globe like the wind (by travelling over it): it may soon happen that the earth shall consume him, and the wind may again whirl him like dust round the uni-

verse! Behold, while the rose-bower of mysticism blossomed, in it no nightingale warbled so melodiously; now it were strange, when that nightingale is dead, if roses did not spring from its bones."

Dowlat Shah says, that Saadi's tomb is situated in a charming spot, in the midst of fountains and buildings, and is held in much estimation as a place of pilgrimage: and Ibrahim Khan speaks of it under the name of Sadiyah; but he means, I fancy, that gate of Shiraz which formerly led to it. Kaempfer mentions those buildings to be the numerous cemeteries of other great and learned men; and among them that of Hafiz: but the whole was in his time, A. D. 1686, rather neglected and dilapidated. My friend, Colonel W. Franklin, found it, in A. D. 1787, "just in the state it was when Saadi was buried," and as Kaempfer had found it, with the sides engraved with many sentences in the old Noskhi character, which neither of those gentlemen thought of copying. The Colonel visited it in Karim Khan's time, a great adorner of Shiraz and that neighborhood, who built a new monument for Hafiz, but left Saadi's as it was: however, he needs no such frail support; for in his literary works he erected a monument, which, like that of Horace, must outlast the Pyramids.

With respect to the externals of Saadi's person, from some pictures of him in a richly emblazoned copy of his works, now in the library at the India-House, and one of the four I mentioned above, his head is represented as bald, and illuminated with rays of glory. From different passages of his Bustan and Gulistan we may judge that his stature was low, and habit of body spare and slim; and from a carelessness of dress, too common with literary men, a person naturally compact carried, from its smallness, a mean and perhaps shabby look. (Bust. iv. 6.) In order to cover such defects with the least trouble to himself, he wore over his inner garments the Kharcah-moshayakh, or long blue gown of the Darwaishes (Gul. iv. 19); and in the picture adjoining to his tomb Colonel Franklin found him represented in this dress with a pastoral staff in his hand, another emblem of a pilgrim and hermit.

Like the Menippian and Varronean satire, of which Petronius, Seneca, and Boetius were the chief Latin composers, and Colonel Forrester's Polite Philosopher is an example in English, the Gulistan is written partly in prose and partly in poetry. Better than twenty years ago I sent to our Asiatic Society at Calcutta an Essay on the Coincidences of the Oriental and European Apologue, the former chiefly extracts of

Saadi's works, and particularly of the Gulistan. To the Apologues of this I give a more epigrammatic form by leaving out the poetry, which is in fact only a repetition in most instances of the sentiment, as expressed before in prose. Part of that Essay appears in the Asiatic Annual Register, XII. 403, 416; part, or the whole majlis and fifth sermon, in the Bombay Literary Transactions, I. 146, 158; and part in the Asiatic Journals of April and June, 1817, April and June, 1818, and December, 1821.

The manuscript copies of the Gulistan, used throughout the East-India Company's empire of Hindustan as a common school-book, three of which I have in my possession, are perhaps a sixth part larger than what is there called the Balaat, or the Calcutta printed text of 1791; partly in consequence of absurd insertions of many corresponding passages of Saadi's other works, and partly from foreign interpolations.

The *Rosarium Politicum* of Georgius Gentius, published at Amsterdam, A. D. 1651, with a Latin translation, I had in my possession for some years; and found its Persian text agree nearer with the Calcutta printed copy than with any of the common Bengal manuscripts. A few small additions and corrections, which indeed I have made in the margin of my own copy of it,

would improve it much; and if there should be a demand soon for a reprint of this text-book as used in the Company's colleges, I am also ready to superintend it; and prevent such frequent errors as the two last lines of the first page, or a fitrat of *prose*, being mistaken and written as *poetry;* and the second line of the next bayit, or couplet, having *three feet* of its text *omitted!* The *Persianischer Rosenthal* of Olearius (Schleswic, 1654) I never saw.

Commentaries and keys of the Gulistan, after the plan of our *Clavis Homerica*, have been composed both in Persian and Arabic; one of them, called the Sharahi-Gulistan, I also had once in my possession; and Mr. Gladwin showed me one in Arabic: likewise he gave me a manuscript copy of the notes, as numbered for Gentius's *Rosarium*, but omitted in my copy. All of them, however, seemed to me equally bald and uninteresting.

Few authors are more original in their compositions, more just in their conception of a subject, or more fortunate in their choice of an expression, than Saadi: yet he is a mannerist *sui generis;* not as implying a servile imitation of any preceding admired model in Persian, but as constantly recurring to a manner of deliverance peculiarly his own. Perhaps Firdausi is the only Persian author exempt from this

charge of either copying others in his characters, or of being the mannerist of himself: he has as many distinct warriors, for example, as Homer and Virgil have put together; yet his Zal-zar and Rostam, his Sohrab and Ispindiyar, have their appropriate characteristics and epithets, and are distinguished from the warriors of all other poets, and from each other: and so it is with his females; for no critic would think of confounding Rudabah, Tahiminah, the Gord-afrid, or Shirin, with each other: and, in expressing himself, his favorite mode is either pathos or sublimity, with an unaffected hardness, the special gift of real inspiration; whereas Nizami, whose favorite mode is energy and strength, combines withal a brevity and obscurity, which act as a constant drawback on his otherwise vigorous language, and the philosophic justness of his reflections; and Mulowi Manowi, whose favorite mode again is enthusiasm and rapture, has such a perpetual medley of carnal and divine love, and tendency to a reunion with the Deity, as resolves everything into Sufism and mystery. On the other hand, Saadi's favorite mode is a simplicity and tenderness of heart, a delicacy of feeling and judgment, and that exquisitely natural vein in which he relates his many apologues and parables, with a sort of sententious and epigrammatic turn; where, how-

ever, like the Greek epigram, the point is so very fine, that, in order that his European reader may perceive and feel it, his translator must give it some substance, otherwise this *manner*, constituting the very essence of his original, shall entirely escape him. . . . . .

Engaged in such a task, a translator finds considerable difficulty in transferring this real manner of his author with spirit and fidelity, even from one language of Europe into another; and still more from an Oriental language, having the additional obstacles of a change of manners, customs, laws, and religion to encounter by the way. There are two ways of turning the sentiments of an author from one language into another, namely, translation and imitation; and Pope with ourselves tried both, and, in his imitations of Horace's Satires and Epistles, is thought to have succeeded; but as Bentley told himself, his translation of Homer, though a very pretty poem, can, to a person that does not *understand* the original Greek, give no idea of Homer. Cowper says, it is impossible to give in rhyme a just translation of any ancient poetry of Greece or Rome; and still less of Arabic and Persian: Cowper tried his hand at Homer in blank verse, and was still more unfortunate than Pope. A translation, to succeed, must not violate simplicity on the one hand, nor sink

into tameness on the other; and for this purpose a prose translation, even of poetry, is preferable either to rhyme or blank verse.

But a perfect idea of any author can be formed only by understanding him in his original; and for this purpose all such translations and imitations as those of Pope — and we have an abundance of them done out of all foreign languages into English — are of little or no use. . . . . .

During the sixteenth and seventeenth Christian centuries, when, with the view of translating the Scriptures, our English doctors turned their minds to Oriental learning, many of them became proficients in the sister dialects of Hebrew, Syriac, and Arabic; but, finding the Persian so different from those three in idiom, though otherwise much the simpler and easier language, they had little or no knowledge of it; accordingly, Bishop Walton's first edition of the polyglot Scriptures, which he dedicated to Cromwell, has no Persian text; the four Ingil, or Evangelists, in this dialect having been added afterwards to the edition dedicated to Charles the Second. When the Great Moghul Acbar, A. D. 1580 – 90, applied to the Pope for a copy of our Scriptures, he asked only for the Tawrit, or Pentateuch, having already, he said, copies of the Psalms and Evangelists in Persian; and this last was

what Bishop Walton or some of his coadjutors had got through the Germans. But it is not so well known in Europe, that copies of the Zabur, or Psalms, were also common at that time in the East, in the Pahlowi dialect, in which Nizami specifically states David to have written them!

Nor is it generally known among us, that no two languages differ more in idiom and words than the Persian and Arabic: yet when Persia was subdued by the immediate successors of Mohammed, they made a special point of forcing their language, as well as religion, upon their new subjects; but after three centuries of this unnatural tyranny, on the decline of the Khalifat, the Persians, under native princes, recovered not the Pahlowi, which had been the court dialect during the Sasan dynasty, but the Parsi, which had been the dialect of the Kayan dynasty, and I fancy all along the current dialect of Persia: and in the Gulistan, Baharistan, Nagaristan, and other popular *prose* Persian classics, the Parsi and Arabic are, as Sir W. Jones observes, so blended "that one period often contains both languages, wholly distinct from each other in expression and idiom, but perfectly united in sense and construction, not as *Roman* and *Saxon* words are in this sentence: 'The true law is right reason, conformable to the na-

ture of things, which calls us to the duty by commanding, deters us from sin by forbidding'; but as the *Latin* and *English* are in this: 'The true *lex* is *recta ratio*, conformable *naturæ*, which by commanding *vocat ad officium*, by forbidding *à fraude deterreat*.'"

And a striking instance of this occurs in Saadi's panegyric of the Prophet in the Preface of his Gulistan, the three last lines of the second page of the Persian text being a prose medley of Persian and Arabic; the next two lines, at the top of the third page, a couplet of pure Arabic; the next two lines a couplet of pure Persian; and the next four lines a tetrastic of pure Arabic! . . . . .

Every classic scholar admires the address with which Virgil introduces his apostrophe of "*et tu Marcellus eris*"; and this is a happy example of the same figure of rhetoric. Indeed, his commencement of this graceful Preface with a thanksgiving to the Deity, this praise of his Prophet, his panegyric of the King, his encomium on the heir-apparent, and eulogy of the prime-minister, are all felicitous instances of that *manner* which I have noted as *characteristic* of Saadi in his Persian and Arabian compositions.

The chief difficulty in translating any such Arabian quotation is its being in common a text

of the Koran, or a tradition of the Prophet, which though ready in the memory of a pious Mohammedan gentleman, — and however much our flippant travellers, and even learned doctors, choose to declaim on his ignorance, a believer in the Koran can applicably quote it as the record of his law and the guide of his morals, — yet, to a translator like myself, such a passage is often obscure even when complete, and still more so when only a portion of it is thus noticed; as, for example, in the Gulistan, i. 1, where the well-disposed Vizier says, "*such as are restraining their anger, and forgiving their fellow-creatures: and God will befriend the benevolent,*" — without using the explanatory preliminary of "*Paradise is for such as are,*" — which I am, I fancy, the first who has correctly supplied by a reference to the whole in the Koran; and there we see a striking imitation of Matthew v. 3 – 11, where are enumerated the successive orders of good doers, for whom paradise is designed, as their ultimate and blessed place of residence.

And another constant source of trouble to a translator is the ambiguity of the Arabian moods and tenses; for not only the same tense, for example, answers for the present and future, but he is often obliged to give the preterite tense a present signification, — and, if he had its

immediate context, this might be managed,—but with such fragments of sentences as that I have quoted, if I am obliged to adapt the Arabian quotation to the Persian context, the scholar, who is capable of detecting this, will I doubt not be also liberal enough in overlooking, or admitting the necessity of it.

What our travellers and doctors thus assert of Mussulmans considering *Marafat*, or the divinity of the Koran, as comprehending all necessary knowledge, might have been true, as far as respected Mohammed himself, and his four immediate successors, as residents at Madainah; for we can all recollect the Khalif Omar's reply, when Amru, the conqueror of Egypt, asked him what was to be done with the library at Alexandria. He answered, "What is contained in these books you mention is either agreeable to what is written in the Koran, or book of God, or it is not; if it be, then the Koran is sufficient without them; if otherwise, it is fit they should be destroyed." But on the establishment of the Khalifat at Damascus, and still more of the Abassi dynasty at Baghdad, the Tazi, or modern Arabic, was gradually enriched with words, so as to admit of its technically expressing the terms of the arts and sciences, which a Harun Rashid had translated into it from the Persian, Coptic, and Greek;

and modern Europe owes chief part of what it derived from the first two, and even more of its Greek knowledge, to translations through the Arabic, than immediately from the originals of them, or the Greek.

Whereas the more ancient Greeks, as, for instance, Hippocrates in physic, we now find, copied their knowledge direct from the Persians; for all *his* medicines have pure Persian names: and down to the times of Galen and Dioscorides, those Greeks and their copyists, the Romans, were content with simples, which are hence called Galenicals. *Kimiya*, signifying *art*, *trick*, *imposture*, *chemistry*, &c., is also a *pure* Persian word, which the Arabs borrowed with the art from the Persians; and the manufacture and use of chemical medicines and drugs, as applied to physic and the other arts, modern Europeans owe immediately to the Arabs. Nay, the chemical preparations of quicksilver, now found so serviceable in all visceral obstructions, were first adopted into European practice, within my recollection, by Dr. Peasely, of Madras, in the case of Lord Pigot; and, as a simple, meadow-saffron root has been used lately and successfully for the gout; and I could mention a dozen other articles, each of the *most active* and *best medicines*, either for *internal* or *external use*, that have *of late* been in-

troduced into our physical and surgical practice from that of the Hakims and Cub-rajes of our English empire in the East.

In the writings of Michael Servetus, who lived a century before Harvey, there is a hint respecting his curious discovery of the circulation of the blood; but the following distich of Saadi's Bustan, viii. 3, contains one more pertinent: "The venal system of thy body, O well-disposed man! is a meadow, through which are flowing three hundred and sixty rivulets." And the two distichs, Bustan, viii. 14, contain our most correct, and what we fancied modern, theory of respiration and digestion: "Were not the fresh air to pass by respiration into the lungs, the intestine heat would throw the body into a ferment; and did not the pot of the stomach duly concoct the food, the fair and plump form of the body would get shrunk and withered." The Persian word Khun, or *blood*, has also the idiomatic signification of the *soul* and life, as existing in the blood: did the ingenious John Hunter borrow his idea of the *life* of the *blood* from this?

On the subject of aerostatics, I offer the following curious extract of my copy of the Persian dictionary, the Farhangi Jihangiri, the manuscript being itself upwards of one hundred and fifty years old: it is in explanation of the

compound idiomatic word "Tasht-wo-Khayah, the *basin* and *egg*, or the exhibition of filling the membranous coat of an animal's testicle with Shobnim, or night-dew; and, after tying up the vent, placing it on a brass vessel heated in the sun, or over the fire; and, as the air within it gets warm, the vapor will rarefy and expand it; when, raising itself on one end, it will hop up and down for a while, as if dancing, and at last mount into the air, and fly out of sight." I remember the late Doctor Black, in his chemical lectures at Edinburgh, 1777–78, when on the subject of factitious air, suggesting this precise experiment; but the French, some years afterwards, had the credit of putting it in practice on the large scale of balloons. Also, Saadi alludes to this same phenomenon in his Bustan, iv. 14: "Why should that befall you which befalls the fierce-burning torch, — that you should fly from yourself, as the bubble flies up from the water?"

Likewise, in the Farhangi Jihangiri, in its idiomatic sense, the Fanus-khiyat, another supposed modern invention, is mentioned; namely, "a *magic*-lantern, with which they show off images and figures, and with a sort of phosphorus, or artificial fire, give them the appearance of being in a flame"; and a couplet of the Persian poet Ghazali is quoted, signifying as

follows: "The celestial sky is a magic-lantern; and this globe is on its progress moving through it, while mankind are wandering over the globe, like the figures of a magic-lantern."

And would not the bulk exceed all reasonable bounds, I could quote many such sound, and what we in Europe consider as modern, hints of philosophy immediately from Saadi.

The detailed minutiæ of the arts and sciences are lost in the changes and translations of languages, and in such revolutions of government as Persia has been specially subject to; yet its remaining monuments are sufficient to prove, to the latest posterity of Adam, the *originality* and *superiority* of *Persian knowledge;* and the value in this sense of such books as the Gulistan, in which glimpses remain of that knowledge.

Of the sublime and stupendous, we have in Europe no monuments of human structure that can compare with the Chihl-minar, or palace of many columns, at Istikhar, the Persepolis of the Greeks; the statues of Khosraw and Shirin, and other massy works of the statuary Farhad at Bisitun, in Irac Ajem; the still more ancient images of the Sorkh-bot and Khing-bot, so called from being one of a red and the other of a gray colored stone, and said to be each fifty-two gaz, or yards, high, and believed by the Persians to represent their first King Gayu-

mars, and his wife, at Bamiyan, near the city of Balkh, and in that part of Cabul bordering on Badakhshan; and the many sculptures and excavations in the contiguous rocks and mountains; the tower of Babel; the aqueducts of the Tigris and Euphrates; the wall of the Darband, supposed to be built by Alexander, and repaired by Nushirowan: but above all in that mode of subterraneous irrigation peculiar to Persia, and managed most ingeniously by sinking Karezes, or shafts, and connecting these with Mings, or underground canals, where springs are found at the foot of mountains, and extending for fifty or sixty miles over the contiguous champagne country.

In *mechanism* the ancient Persians no doubt excelled us: for even now we are at a loss to explain how such massy buildings were reared, otherwise than like our forefathers, when they first discovered many of them during the dark ages, and ascribed them to Kimiya, or magic. In the modern and more comparative architecture of the East, I would refer to the mausoleum of Taj-Mahal, the favorite Sultana of the great Moghul Shah Jihan, at Agra, a building equal in extent to Saint Paul's, London, including the church-yard; and the meanest material which enters its composition is the purest white marble. Had that magnificent sovereign con-

cluded his reign in peace, he had projected a similar one for himself on the opposite side of that noble river the Jumna; and to unite the two with a bridge of the same valuable materials:

"Her bed is India; there she lies — a pearl."

But the last seven years of his life he was, by that hypocrite Aurangzib, his son, doomed to pass in honorary confinement; and having, in 1803, visited the apartments he in that durance occupied in the palace at Agra, I had some of the plaster chipped off, and found the walls richly gilded; for, as his memoirs tell us, he had them done over with common mortar, as more suitable to his humbled condition. The centre dome had some years before been injured by a cannon-ball; and a peepil tree, one of the most destructive for such buildings, was growing out of it; but Marquis Hastings has, with much taste, and at a great expense, had it since repaired; and it is now as fresh as the day, one hundred and eighty years ago, it was built. Also, the Jamai Masjid, at Delhi, is another specimen of the many elegant and modern Oriental structures which, even in the present degeneracy of the arts, rival any buildings of modern, and perhaps ancient Europe, whether we regard the symmetry of the parts, or sublimity of the whole. Recent from viewing

those, before I took my last passage to Europe, I had an opportunity of comparing the Governor-General's palace at Calcutta, then finished, at an enormous expense, by Marquis Wellesley; which, notwithstanding its marble hall and other pompous apartments, I found a heavy and clumsy mass of brick and mortar!

In their taste for gardening, specimens of which often occur in the beautiful descriptions of their poets, the Persians much excelled us. Milton, who travelled over the East in books, and had a judgment which qualified what he read, availed himself of those descriptions in laying out his Paradise; and Addison gave the English nation a taste for Milton, nature, and good gardening, which modern Europe has since been endeavoring to copy.

The Persians have a saying, that it was as absurd for a person ignorant of geography to write history, or for a person ignorant of algebra to write upon astronomy, as for one ignorant of grammar to write poetry. In moral philosophy they excel, and particularly in what we call polite literature; no bad specimens of which are the two works of Saadi which I have undertaken to translate, namely, the Gulistan and Bustan, and Pilpay's Fables, which are ready to follow. And as I have said, in this favorite department of literature we have

frequent glimpses of their skill in the more abstruse branches of natural and experimental philosophy, of mathematics, algebra, decimal notation, and ciphering in arithmetic, of whose characters the ancient Persians were no doubt the inventors; of the phenomena of light and colors; of electricity, of which they specify many facts besides the attractive power of amber, as it is detailed by our European ancients; of printing; of gunpowder and fire-works (the last is noticed by Saadi, Gul. vii. 14); of gems, of which they give the most rational classification we yet have, and detail some particulars in their composition of which Sir H. Davy has lately availed himself; and of their treatise on this last we have lately recovered a copy;—and however vague their hints may seem at knowledge which we have not yet attained, we are from time to time obliged to give them credit for things that once appeared incredible, and which they certainly derived from sources still more ancient than themselves, and perhaps antediluvian. It is curious that what happened to the Israelites, in their conquest of the Holy Land, and the idolatrous nations they dispossessed of it, also happened to the Persians under Gayumars, when they descended from the Kordistan mountains, and dispossessed the Dives of Persia; and Firdausi tells us that

those Dives taught the arts to their conquerors: but what is still more curious, the Brahmins of India admit themselves to be those Dives, and that they came into India from Persia.

Among the smaller articles of Persian taste I would mention three in particular: — 1st. The wool, or rather hair, of a species of goat found in many parts of Persia, as well as in Thibet, from which they have, from time immemorial, manufactured that beautiful fabric, the *shawl*, and to which our best staple broadcloth is so much inferior. 2d. The murrhine vase, so highly esteemed by Pliny (Nat. Hist. xxxvii. 2), and which, as he correctly supposes it to be, is also the produce of Persia; and what is called with us the Portland vase is a specimen of it; and of this the late ingenious porcelain ware-man, Mr. Wedgewood, energetically remarked, "that the composition of it implied a knowledge of chemistry of which modern Europe had not yet reached the elements." Indeed, our boasted chemical improvements can neither produce the materials of those sculptured and colored vases, cups, gems, and rings, now collected by our curious travellers in Persia; nor supply any instruments of a sufficiently hard temper to cut and carve them. 3d. The Sohaili, or what Europeans call Morocco leather, which forms the binding of most of the old Persian manu-

scripts, and has a fragrance and quality in it that preserves them from being destroyed by insects. This is a distinct article from the Kaimakht, another preparation of the hides of animals made in Persia into a sort of shagreen, and used for the handles of swords, dirks, &c. To prove that all those three articles are indigenous to Persia, in the Persian dictionaries they have each perhaps a dozen of names, all of them *pure* Persian words.

And besides them I may mention the glossy smoothness of the Yizd silks, the delicacy of the fabric of cotton into Tuz muslin, and flax into Tattah cambric; their embroidery on satin, leather, and other stuffs, at Ispahan; their glass of Shiraz, or cutlery of that place, and of Khorasan; their Nishampur filigree of gold and silver; their penmanship of manuscripts; the animalisism at Hirat of colored silk and cotton stuffs; the carpets of that city; the richness of their dyes; and the freshness and durability of their paints, a bright and beautiful azure specimen of which I have often admired, while, in 1803, ascending into the fort of Gwalior, where it has remained on the face of the palace for centuries, exposed to the open air.

Persian horsemanship and archery have been proverbial from time immemorial; and the breed of horses, camels, asses, mules, sheep, and other

domestic animals, are superior to any other. Saadi, in his Bustan (i. 1), says he met a person riding on a lion, and using a snake as a whip! But, seriously, who ever thought of taming elephants, rhinoceroses, lions, tigers, and serpents, but the *patient* and *ingenious Asiatic*?

But the best use of education is that of instructing a fellow-being, which gives dignity to the creature, and enables him properly to know and respect his Creator. And what is more simple than that useful system of educating the poor, which Dr. Bell had the credit of adopting from the Asiatics, and applying to the European charity schools at Madras; and Mr. Lancaster of bringing into practice for the cheap and easy instruction of the illiterate of all denominations in England; and since that, very generally over the continent of Europe. See Gulistan, vii. *passim*.

These are a few of many positive facts which readily suggest themselves to any Oriental scholar; and which I, who passed twenty of the most precious years of my life in India, and in familiar and daily intercourse with all descriptions of natives, and am well read in their books, set in opposition to the trifling remarks of idle sojourners, and the dogmatical censures of some superficial travellers, who have lately visited the East, and have presumed to disgorge

their ill-digested opinions upon the European world, without possessing either language or intuition to instruct it in the history and antiquities, in the laws, manners, customs, and religions, or in the literature and arts, of past or present Asia.

Mankind, emerging from barbarity, fall into some regularity of government; and, getting ashamed of their ignorance, feel desirous of literary information, and improvement in the arts; but, before they reach any superior excellence, they too often exchange the elegance of nature for the gorgeousness of art. Nor could Persia, in its many revolutions, escape such transitions; but though it suffered temporary eclipses from the barbarity and *envy* of such conquerors as Zohhac, Afrasiyab, Alexander, Omar, Jingiz Khan, Timur, Nadir Shah, and Mohammed Aga, yet the basis was so broad, that the column of true taste has never been totally overthrown; and has, during such reigns of barbarity, stood, amidst a waste of apathy, a monument of what had been magnificent, and served as a copy for the native dynasties of a Firedown, Kai-cobad, Ardishir Babigan, Saboctagin, Alap Arselan, the Atabaks of Syria and Faristan, a Shah Abbas, Acbar, and Shah Jihan, and a Karim Khan, and Fatah-Ali-Shah-shahan, to patronize and imitate.

We should recollect that the Persian is not only the sole language of the many and extensive provinces of Persia, but the medium of official and polite intercourse of the rich and populous regions of Hindustan, Turkey, and the wide domains of Tartary.

Versed as many Oriental scholars among ourselves now are in the literature and poetry of Persia, and some of them inclined like myself to communicate their knowledge, we cannot but lament that obstinacy in our English critics of taking every direct and collateral occasion of peremptorily degrading its language, as that only of conceit and false thoughts, and of rating us as admirers of tinsel instead of gold. In charity to their knowledge and their judgment, we must conclude, that they speak rather of Jami and his imitators, than the host of Persian poets, who adorned the long period of five hundred years previous to his time. If Athens had its Periclesan, and Rome its Augustan, Persia also had its classic age, not terminating in a solitary or short reign, nor confined to the narrow limits of one city or province, but extending to ten ages, and embracing places within herself a thousand miles apart.

The taste, words, and style of the language of every polished nation must suffer in the vicissitudes of time and fortune, and bad poetry will

be engendered; but is Persia alone to be called to so rigid an account for the extravagance and folly of the dregs of her poets? Nay, I will admit that examples of hyperbole may be quoted from the pages of Firdausi, Nizami, Jabali, Khacani, Jilal-u'd-din Rumi, and Saadi; but if thus nice in marking every deviation from propriety of sentiment and metaphor, what would become of Shakespeare and Milton among ourselves, of Dante and Ariosto with the Italians, or perhaps of even Homer and Virgil?

A company of British merchants have established an empire of the finest provinces of Asia, nearly equal in population and extent to all Europe, where Persian is the language of law, religion, commerce, and in fact of all civilized usages; and, instead of falsifying and abusing this language, our *duty*, as well as interest, as Englishmen, point out the justice of righting and supporting it: and let our scholars, now brought up to a *classical* knowledge of it, at the East-India company's colleges, endeavor to weed what they will find the current language of Hindustan of its vicious metaphors, immoderate hyperboles, silly conceits, prettinesses, bombast, and idle verbiage of the last three centuries, or since A. D. 1450; and restore it to the sublime and pathetic imagery and the just diction of its golden age, from Dakiki and Rodaki, A. D. 950,

to Jami and Hatifa; and rescue it from being mangled by men learned and respectable in their knowledge of Greek and Latin, but vulgar and illiberal in their ignorance and prejudices in whatever respects the languages and literature of the East, and in particular of this scientific, diplomatic, financial, legislative, and commercial dialect of a hundred millions of our fellow-subjects! . . . . .

January 1, 1823.

The Gulistan

OF

MUSLE-HUDDEEN SHEIK SAADI,

OF SHIRAZ.

TRANSLATED BY

FRANCIS GLADWIN.

To THE MOST NOBLE

MARQUIS WELLESLEY, K. P., &c., &c., &c.,

the illustrious patron of Oriental Literature, this edition of THE GULISTAN OF SAADI, completed during his Lordship's glorious administration of British India, is humbly dedicated by his Lordship's most faithful and devoted servant,

FRANCIS GLADWIN.

PATNA, Jan. 12, 1806.

PREFACE

TO THE GULISTAN OF MUSLE-HUDDEEN SHEIK SAADI, OF SHIRAZ.

In the Name of the most merciful God.

PRAISE to the God of majesty and glory, whose service is the means of approach! and to offer him grateful acknowledgments insures an increase of bounty. Every breath when inhaled sustaineth life, and when respired it exhilarates the body; consequently every breathing includes two benefits, each of which demandeth a distinct acknowledgment. What hand or tongue can fulfil his praise? Sing praises, ye posterity of David, for few of my servants are grateful. It is best for the servant to confess his weakness, and implore forgiveness at the court of Heaven, since no one is able to fulfil his duty towards God. The rain of his infinite mercy refresheth all places; and the table of his

bounty is spread far and near. Amidst the enormous sins of his servants, he rendeth not the veil of their reputation; and during the commission of atrocious offences, ceaseth not to bestow their daily bread.

O merciful God, who out of thine hidden treasures affordest daily sustenance to the Guebre and the infidel, how canst thou exclude thy friends, thou who deignest thus favorably to regard thine enemies? He commandeth his chamberlain, the zephyr, to spread the emerald carpet, and ordereth the vernal clouds to foster the infant plants in the cradle of the earth. He clotheth the bodies of the trees with verdant foliage, the festal garments of spring, and, in celebration of the return of that season, crowneth the youthful branches with garlands of blossoms. By his power, the juice of the cane is converted into delicious honey; and by his discipline, the kernel of the date becometh a lofty tree. Clouds and wind, the moon, the sun, and the sky are all busied, that thou, O man, mayest obtain thy bread, and eat it not in neglect. For thy sake, all these revolve and are obedient: it is not therefore consistent with the rules of justice that thou only shouldest not obey. There is a tradition of the chief of created beings, the most noble of existences, the mercy of the universe, the purest of man-

kind, and completion of the revolution of ages, Mohammed Mustafa, (upon whom be blessing and peace!) the intercessor, the obeyed, the gracious prophet, the bountiful, the majestic, the affable, the sealed. Why should the wall of the faithful suffer anxiety, which has such a supporter? Why should he dread the waves of the sea, who hath Noah for his pilot? His perfections procured him exaltation, his comeliness dispelled the darkness; liberal are all his endowments; blessing be on him and on his race! *The tradition is this:* That when a sinful servant, conscious of his guiltiness, lifteth up the hands of repentance, in hopes of obtaining pardon at the court of the just, the glorious and sublime Being, the Almighty regardeth him not: again he supplicates, and is again disregarded: once more he prayeth with humility and sorrow, and then the just God saith, "O my angels, of a truth I am ashamed on behalf of my servant, who hath no other Providence than myself, and therefore verily do I pardon him. I have heard his prayer, and have granted his petition; because I am ashamed of the excessive supplication and sorrow of my servant."

Behold the mercy and kindness of God: he is himself ashamed that his servant hath sinned! Those who constantly reside at the temple of

his glory confess the insufficiency of their worship, saying, "We have not worshipped thee in the manner that thou oughtest to be served." And they who would describe the form of his beauty are rapt in amazement, declaring, "We have not known thee as thou oughtest to be known." If any one should require me to describe him, how shall the disheartened describe that which hath no form? The lovers are slain by the beloved, and no voice proceedeth from the dead. A devout man in deep contemplation, with his head reclined on the bosom of meditation, was immersed in the ocean of vision. When he recovered from that state, one of his companions, by way of pleasantry, said, "What miraculous present have you brought us from this garden, which you have been visiting?" He answered, "It was my intention, that, when I reached the rose-bush, I would fill my lap with flowers, for presents to my friends; but when I came to the spot, the odor so overpowered my senses, that my skirt dropped out of my hands." O bird of the desert, learn thou love of the moth, who, being burnt, expireth without a sigh. They who pretend to be informed are ignorant, for they who have known him have not yet recovered their senses. O, thou art beyond the reach of imagination, conjecture, or thought; surpassing all that has been related, and excel-

ling everything that I have heard or read. The banquet is concluded, and the period of life is arrived. I continue describing thee the same as at the commencement.

The Virtues of the Monarch of Islamism, may God perpetuate his Reign!

THE favorable mention of Saadi which has fallen from the mouths of people in general, and the fame of his sayings, that has spread over the whole surface of the globe, so that the words of his friendly pen are eaten like sugar; and the value given to his scraps of writings, insomuch that they pass current like bills of exchange; — all this cannot be ascribed to the perfection of his own merit and eloquence, but is owing to the monarch of the earth, who is the axis of the revolution of time, the representative of Solomon, the defender of the faithful, the mighty king of kings, the illustrious Atabuk Mozuffaruddeen Aboobukr, the son of Sad, the son of Zungy, the shadow of God on earth; approve him, O Lord, and grant his desires! He regarded me with the eye of kindness, loaded me with commendation, and showed a sincere attachment; and therefore, for his sake, persons of all descriptions have taken a fancy to me: for mankind readily adopt the sentiments of

their king. From the time that you have looked kindly on my humble state, my merits are more manifest than the sun. If your servant was made up of defects, every fault that the Sultan might commend would be construed into an excellence. One day in the bath a piece of perfumed clay came to me from the hand of a friend; I said to it, "Art thou musk, or an artificial compound of sweets? for I am charmed with thy delightful odor." It answered, "I was a worthless piece of clay, but having for a season associated with the rose, the virtue of my companion was communicated to me; otherwise I am the same identical earth that I was at first." O God! bestow happiness on the Moslems by a long continuance of his life; increase the reward of his virtues and perfections; exalt the dignity of his friends and of his governors; and send destruction on his avowed and secret foes, for the sake of those sayings recorded in the verses of the Koran. O Lord! protect his kingdom, and be thou the guardian of his son! Of a truth the world enjoys happiness through his means; may his own good fortune be perpetual, and may God befriend him with the standard of victory: in such wise may the branch also flourish of which the king is the root; since the goodly produce of the soil dependeth on the excellency of the seed. May the most mighty

and holy God preserve the land of Shiraz in perfect peace until the day of resurrection, through dread of the justice of its governors, and by the blessings entailed on those who act conformably to wisdom! Know you not why I delayed some time abroad on my travels? I departed out of dread of the Turks; for I beheld the country in disorder, like the hair of an Ethiopian. Their form was human; but like wolves their claws were reeking in blood. Within the city were men with minds virtuous as angels, and without was an army of warlike lions. On my return I found the land at peace; the tigers having forsaken their savage dispositions. Thus at first I beheld the world full of tumult, sorrow, and strife, and it has changed to its present happy state in the reign of the just monarch Atabuk Aboobukr Ben Sad Zungy. The land of Persia is in no danger of suffering distress so long as it is governed by one like thyself, who art the shadow of God. At this day, no one can point out on the surface of the earth an asylum of comfort like the threshold of thy gate. It is thy duty to support the helpless, and it behooveth us to offer up grateful acknowledgments, whilst the reward is with God, the Creator of the universe. O God, preserve the land of Persia from the storms of strife, as long as the earth and the air shall endure.

The Cause of writing the Gulistan.

One night I was reflecting on the time which had elapsed, and lamenting that so much of my life was spent; I pierced the stony mansion of my heart with adamantine tears, and repeated the following lines as applicable to my condition: —

In every moment of thy life a breath is expended, so that what remaineth is but of small account. Alas! thou hast spent fifty years in sleep, excepting these five days that thou hast been awakened to reflection. Shame on that man who departed without finishing his work; who, when the drum was beaten for marching, had not made up his burden. Sweet sleep on the day of marching withholds the traveller from his way. Every one who came erected a new fabric; he departed and evacuated the tenement for another to enter; and this, in like manner, formed new schemes: but no one ever finished the building. Place no reliance on an unsteady friend: the liar deserveth not belief. Since both the good and the bad must die, happy is that man who carries off the ball of virtue.* Send to your own tomb the provisions for the journey; no one will bring them after you, therefore despatch them before your departure.

* Alluding to the game of Chowgong, or the Mall.

Life is snow, and the summer sun advanceth: only a small part remaineth unmelted; art thou yet slothful? You who have gone empty-handed to market, I fear will not return with a full napkin. Whosoever eateth his wheat before it is ripe, must glean ears of corn at the time of harvest. Listen attentively to the admonition of Saadi: the road is such as I have described it; be of good cheer, and proceed on your journey. After deliberating on the subject, it appeared to me advisable that I should make choice of retirement, and, withdrawing myself from society, erase from the tablet of my memory all vain words, and refrain from conversation.

One deprived of the faculty of speech, who sitteth in a corner deaf and dumb, is preferable to him who cannot govern his tongue. At length one of my friends, the intimate and familiar partner of my travels, and companion of my cell, entered the door, and accosted me after his usual manner; but in return for all his pleasantry and mirth, and inclination to familiar intercourse, I gave no answer, nor raised up my head from the knees of adoration. He looked displeased, and said, "Whilst you have the power of utterance, speak, O my brother, with favor and kindness, for to-morrow, when the messenger of fate arriveth, you will through

necessity be silent." One of my comrades informed him how matters stood, saying, "Such an one hath positively resolved to spend the remainder of his life in devotion, and to observe silence; follow his example, if you are able, and keep him company." He replied, "I swear by the great God, and by our long uninterrupted friendship, that I will neither breathe nor stir a step until he hath answered with his accustomed freedom; for it is folly to distress our friends, when an inconsiderate oath can be easily expiated. It is contrary to justice, and opposite to the sentiments of the wise, that the sword of Ali should remain in the scabbard, or that the tongue of Saadi should cleave to the roof of the mouth. To what shall be likened the tongue in a man's mouth? It is the key of the treasury of wisdom: when the door is shut, who can discover whether he deals in jewels or in small ware? Although, in the estimation of the wise, silence is commendable, yet at a proper season free speech is preferable. Two things indicate an obscure understanding,—to be silent when we ought to converse, and to speak when we should be silent." To be brief, I was not able to restrain my tongue from speaking to him: I thought it inhuman to turn my face from him, because he was an agreeable and sincere friend. When you determine to fight, be

sure either that you are stronger than your adversary, or that you have a swifter pair of heels. Thus through necessity I spoke; and went abroad in good humor. It was the season of spring; the air was temperate, and the rose in full bloom. The vestments of the trees resembled the festive garments of the fortunate. It was mid-spring, when the nightingales were chanting from the pulpits of the branches; the rose decked with pearly dew, like blushes on the cheek of a chiding mistress. It happened once, that I was benighted in a garden, in company with one of my friends. The spot was delightful, the trees intertwined; you would have said that the earth was bedecked with glass spangles, and that the knot of the Pleiades was suspended from the branch of the vine. A garden with a running stream, and trees from whence birds were warbling melodious strains: that filled with tulips of various hues; these loaded with fruits of several kinds. Under the shade of its trees the zephyr had spread the variegated carpet. In the morning, when the desire to return home overcame our inclination for remaining, I saw in his lap a collection of roses, odoriferous herbs, and hyacinths, which he had intended to carry to town. I said, "You are not ignorant that the flower of the garden soon fadeth, and that the enjoyment of the rose-bush

is but of a short continuance; and the sages have declared, that the heart ought not to be set upon anything that is transitory." He asked, "What course is then to be pursued?" I replied, "I am able to form a book of roses, which will delight the beholders, and gratify those who are present; whose leaves the tyrannic arm of the autumnal blasts can never affect, nor injure the blossoms of its spring. What benefit will you derive from a basket of flowers? Carry a leaf from my garden: a rose may continue in bloom for five or six days; but this rose-garden will flourish forever." As soon as I had uttered these words, he flung the flowers from his lap, and, laying hold on the skirt of my garment, exclaimed, "When the beneficent promise, they faithfully discharge their engagements." In the course of a few days, two chapters (one on the comforts of society, and the other containing rules for conversation *) were written out in my note-book, in a style that may be useful to orators, and improve the skill of letter-writers. In short, whilst the rose was yet in bloom, the book entitled the Rose Garden was finished: but it will be truly perfected on gaining a favorable reception at court, and when it obtains an indulgent perusal from that prince who is the asylum of the world, the shadow of

* The 7th and 8th chapters. *Suroory.*

the Most High, the ray of providential beneficence, the treasury of the age, the refuge of religion, the favorite of Heaven, the mighty arm of the victorious empire, the lamp of the resplendent religion, the most splendid of mankind, the aggrandizer of the faith, Sad, son of Atabuk the great; that potent monarch to whom nations bend the neck; lord paramount of the kings of Arabia and Persia; sovereign of land and sea; inheritor of the throne of Solomon, Mozuffuruddeen, may God perpetuate the good fortune of both, and prosper all their righteous undertakings! If ornamented with the sovereign's approbation, it is a gallery of China paintings, and the designs of Urzung.* I trust that he will not look dissatisfied, since the rose-garden is not a fit place for displeasure; and more especially as its fortunate Preface is inscribed to Sad Aboobukr Ben Zungy.

Celebration of the great Ameer, the Fortunate Fukrruddeen, Aboobukr Ben Aboo Nusr.

Once more the bride of my imagination, conscious of her want of beauty, raiseth not her head, but in a desponding mood modestly looks down upon her feet, not venturing to make her appearance in the assembly of beautiful youths,

* The paintings of the impostor Mani.

unless she be decked with the jewels of approbation from the great Ameer, who is learned and just, assisted by Heaven, the conqueror of his enemies, the support of the throne of empire, counsellor of the state, the asylum of the indigent, and refuge of the stranger, the patron of the learned, and friend of men of piety, the glory of the Persian race, and strength of the arm of empire; of royal endowments, the glory of the state and of religion, the succor of the faith and of the faithful, the confidant of kings and emperors, Aboobukr Ben Aboo Nusr, may God prolong his life, increase his dignity, enlighten his breast, and augment his reward! for he is celebrated amongst all the nobles of the earth, and is the confluence of laudable actions. Whosoever enjoyeth the shadow of his kindness his sin is pardoned, and his enemy becometh his friend. Every other individual servant and domestic hath some duty appointed him, in the performance of which should he be somewhat negligent or slothful, he would most certainly incur displeasure and reprehension; but for the class of Durwaishes, whose duty it is to be grateful for the kindness of their superiors, to celebrate their virtues, and to implore blessings for them; such service is better performed when absent than when present, because in the latter case their behavior may border on speciousness,

whilst the other is void of ceremony and more acceptable. The sky's incurvated back became straight through delight when Dame Nature brought forth a son like thee. It is a pure instance of divine mystery when the Creator of the universe out of his benevolence distinguishes a servant for the instruction of mankind. He hath obtained immortality, whose fame liveth, because after his departure the renown of his virtue insures existence to his name. It is matter of indifference whether the learned praise thee or not, for the face of a beloved mistress requireth not the art of the tire-woman.

Excuse for the Omission of Personal Service; and the Cause of choosing Retirement.

My deficiency and backwardness in the strenuous discharge of personal service at the palace of sovereignty resembles the story told of Buzerchemeher; how that, when a number of the sages of Hind were discoursing of his virtues, they could discover in him only this fault, that he hesitated in his speech, so that his hearers were kept a long time in suspense before he delivered his thoughts. Buzerchemeher overheard their conversation, and observed, "It is better to deliberate before I speak, than to repent of what I have said." Old men of experience,

who know the value of words, reflect and then speak. Expend not your breath in talking idly; speak to the purpose, and mind not if your delivery should be slow. First think, and then speak, but stop before they say, It is enough. Man excelleth the brute creation by the faculty of speech, but you are beneath the brute if you make an improper use of that gift. How then could I venture to make my appearance in the assembly of grandees of sovereignty, the confluence of men of piety, and the centre of profound scholars, where, if in the course of conversation I should feel animated, I might be presumptuous? Small is the capital stock which I could produce before the Vizier: glass beads amongst jewellers are not worth a barley-corn; a lamp in the face of the sun emitteth not a ray of light; and a lofty turret at the foot of Mount Alwund appears diminutive. Whosoever stretcheth out his neck, claiming consequence, is beset by enemies from all quarters. Saadi lies prostrate, freed from worldly desires: no man attempteth to combat with one who is down on the ground. Consideration should precede speech: they first lay the foundation, and then build the wall. I understand making artificial flowers, but am not a professed gardener! I sell a beauty, but not in Canaan.* They

* Alluding to Joseph, who on account of his beauty was styled the moon of Canaan.

asked Locman of whom he had learned philosophy: he answered, "Of the blind, because they never advance a step until they have tried the ground." Try your way before you stir your foot. Be assured of your manhood, and then marry.

Although the cock is dauntless in battle, yet to what purpose shall he strike against a hawk with brazen talons? The cat is a tiger in seizing the mouse; but is herself a mouse when engaged with the tiger.

But, relying on the liberal disposition of the great, who shut their eyes on the defects of the humble, and strive not to expose the faults of inferiors, I have in a summary form comprised in this book morals and choice tales, embellished with verses and relations of meritorious deeds of kings; in collecting materials for which, I have spent a considerable part of my life. These were my reasons for writing the Gulistan. May God favor me with his aid! These verses and recitals will last for years, when every particle of dust of which I am compounded will be dispersed. The intention in drawing this picture is, that it may remain after me; seeing that existence is fleeting, unless a devout person should one day, out of compassion, bestow his blessing on the works of the Durwaishes. Having maturely deliberated on the general arrangement

of the book, the order of the chapters, and abridging the style of the language, it seemed advisable that this verdant garden, planted like paradise, should also resemble it by having eight gates; and I abridged the work, that it might not be thought tedious.

Chapter I. On the Morals of Kings.
II. On the Morals of Durwaishes.
III. On the Excellency of Contentment.
IV. On the Advantage of Silence.
V. On Love and Youth.
VI. On Weakness and Old Age.
VII. On the Force of Education.
VIII. Rules for Conduct in Life.

Date of the book. At the time when I enjoyed a cheerful mind, in the year six hundred and fifty-six of the Hegira era;* my design was to give advice, and I have spoken accordingly. I committed the work to God, and departed.

* A. D. 1258.

THE GULISTAN.

CHAPTER I.

On the Morals of Kings.

TALE I.

I HAVE heard, that a certain monarch having commanded a captive to be put to death, the poor wretch, in a fit of despair, began to abuse and reproach the king, in his own language; according to the saying, "Whosoever washeth his hands of life, uttereth whatever is in his heart." "A man without hope speaketh boldly; as the cat, when driven to despair, seizeth the dog: in the time of need, when it is impossible to escape, the hand graspeth the sharp-edged sword." The king asked, "What doth he say?" One of the viziers, who was of a benevolent disposition, replied, "O my Lord, he said, the Almighty befriendeth him who stifleth his anger,

and is merciful to his fellow-creatures." The king had compassion on him, and spared his life. Another vizier, of a contrary temper, said, "It becometh not persons of our rank to speak anything but truth in the presence of monarchs; that man reviled the king, and spoke indecently." The king was displeased at his speech, and said, "I am more satisfied with that falsehood than with this truth which you have uttered; because that was well intended, and this is founded on malignity; and the sages have declared, that falsehood mixed with good advice is preferable to truth tending to excite strife. When a king is guided by the advice of another, woe be unto him if he speaketh any thing but good. On the portico of the hall of Feredoon was written, The world, O my brother, continueth not to any one; place your affections on the Creator of the universe, and that will suffice. Make no reliance, neither rest upon the kingdom of this world; seeing how many like yoursel it hath nourished and killed." When the pure soul is about to depart, what is the difference between expiring on a throne or on the bare ground?

TALE II.

ONE of the kings of Khorasan saw in a dream Sultan Mahmood Sebuktegeen an hundred years after his death, when the whole of his body had fallen into pieces and become dust, excepting his eyes, which moved in the sockets, and looked about. All the philosophers were at a loss to explain the meaning, excepting a Durwaish, who, after making his obeisance, said, "He is still looking about, because his kingdom is possessed by others." Many men of renown whom they have buried in the ground have not left any traces of their existence on the surface of the earth. That old corpse which they had deposited in the grave, his dust, is so decayed that not a single bone of him remains. The happy name of Nushirvan still exists through his liberality, although a long season hath elapsed since his departure. Do good, O man, and account your life as gain, before the report is spread that such an one is no more.

TALE III.

I HEARD of a king's son, who was low in stature and ill-favored, whilst all his brothers were tall and handsome. Once on a time, his father looked at him with disgust, which the son had sagacity enough to discover, and said: "O father! a short man, who is wise, is preferable to him who is tall and ignorant. Not everything is valued according to its height; the sheep is clean, and the elephant an unclean animal. Sinai is one of the most inconsiderable mountains of the earth, but verily it is the greatest before God in rank and dignity. Have you heard what was said one day by a wise lean man to a fat blockhead? One Arab horse, though lean, is preferable to a stableful of asses." The father laughed, the courtiers applauded, and the brothers were mortified to the very soul. Until a man hath spoken, his defects and his skill are concealed. Imagine not every desert to be empty, for perhaps a tiger may be there asleep. I heard that at that time a powerful enemy appeared against the king, and when the two armies met, the first person who impelled his horse into the action was this young prince, calling out, "I am not him whose back you shall see in the day of battle, but my head

may be found in dust and blood; for whosoever fighteth the battle staketh his own life, and he who flieth sporteth with the blood of his troops." Having thus said, he attacked the troops of the enemy, and overthrew several men of renown. When he came to his father, he bowed down to the earth, and said, "O ye, to whom my form appeared contemptible, without considering the force of my valor; in the day of battle the slender steed is useful, and not the fattened ox." It is reported that, the enemy having many troops, and this side but few, a body of the latter were giving way, upon which the prince vociferated, "Exert yourselves like men, that you may not wear the dress of women." The troopers, animated by this speech, joined in the general attack, and are reported to have gained the victory over the adversary on that day. The king kissed his head and eyes, and folded him in his arms, and his affection towards him increased daily, till at length he appointed him his successor. The brothers became envious, and put poison into his food. His sister seeing this from a window, flapped to the shutters, and he, understanding the signal, withdrew his hand from the dish, and exclaimed: "If the wise should be deprived of life, it would be impossible for the unskilful to supply their place. No one would go under the shade of the owl, if the Homai

was annihilated from the earth." They informed the father of the circumstances, who sent for the brothers, and, after rebuking them properly, he gave to each of them a suitable portion of his kingdom, that all cause of strife and bickering might subside. "It has been observed that ten Durwaishes may sleep upon one blanket, but that one kingdom cannot contain two kings." If a pious man eateth half a loaf of bread, he bestoweth the other half on the poor. If a king possesseth the dominion of a whole climate, he longeth to have the same enjoyment of another.

TALE IV.

A GANG of Arabian robbers had assembled on the top of a mountain, and blocked up the road of the caravan. The inhabitants were distressed by their stratagems, and the troops of the Sultan overpowered; because the thieves, having possessed themselves of a fortress on the summit of the mountain, made this stronghold their fixed residence. The counsellors of the king's party consulted together how to remove this grievance, because, if they were suffered to continue any time in this state, they

would become too powerful to be subdued. The tree that has only just taken root may be pulled up by the strength of a man, but should it continue some time in that state, it could not be eradicated even by a windlass. It is possible to stop the course of a spring with a bodkin, which, when formed into a full stream, cannot be forded by an elephant. They came to the determination to send one as a spy, to watch the opportunity when the thieves should be gone to attack a tribe, and the place evacuated. They detached a party of approved men, who concealed themselves in the pass of the mountains. In the evening, when the robbers returned from their expedition with their plunder, they laid aside their weapons, and deposited their spoil. The first enemy who attacked them was sleep, about the end of the first watch of the night. The sun's disk passed into shadow, Jonas entered into the whale's belly. The gallant men sprang out of the ambush, and pinioned the robbers one after another. In the morning they were brought to the palace, when the king gave orders for them all to be put to death. There happened to be amongst them a lad, the first fruits of whose youth were yet immature; the freshness of his cheeks resembled a rose-bud in early spring. One of the viziers kissed the foot of the king's throne, and bowed his head

to the earth in intercession, saying, "This boy hath not, like the rest, tasted the fruit of the garden of life, nor ever enjoyed the harvest of the season of youth. I therefore venture to hope, from your Majesty's known clemency, that you will oblige your servant, by sparing the lad's blood." The king looked displeased at these words, as they did not accord with his enlightened understanding, and he observed that an evil root will not thrive in a goodly shade. "To educate the worthless, is like throwing a walnut upon a dome: it is better to eradicate them altogether; for to extinguish the fire, and suffer a spark to remain, or to kill the snake, and preserve the young, is not acting like a wise man. Though the clouds should pour down the water of life, you would never gather fruit from the branch of the willow. Waste not your time on low people, for we can never obtain sugar from the reed." When the vizier heard these words, he reluctantly approved of them, and praised the king for his just observation, saying, "May the king live forever! nothing can be more true than what my lord hath pronounced, that, if he had continued with these wicked wretches, he would naturally have fallen into their evil courses, and would have become one of them; but your servant entertains hopes that this boy, by associating with men of probity, will receive in-

struction, and imbibe virtuous sentiments; for being but a child, his principles cannot be tainted with the lawless and inimical disposition of that banditti; for in the Hadees it is recorded, 'Of a truth every one is born with a disposition to Islamism, and it is owing to his parents his becoming a Jew, a Christian, or a Majoosie.' Lot's wife associated with the wicked, and his posterity forfeited the gift of prophecy; but the dog of the companions of the cave, by long converse with the virtuous, became a rational creature." The vizier having thus concluded his speech, some of the courtiers joined in his petition, till at length the king spared the life of the youth, and said, "I grant your request, although I disapprove of it. Know you not what Zal said to Rustam? Consider not any enemy as weak and contemptible. I have frequently seen water issue from a small spring, which so increased in its course that it carried away the camel with his load." Summarily, the vizier took the youth into his family, and educated him with kindness and attention. An able master was appointed his tutor, who taught him how to ask a question and return an answer with elegance, together with all the accomplishments requisite for court, so that his manners met with general approbation. Once when the vizier mentioned to the king some particulars of

the youth's disposition and manners, and was saying that wise education had made impression on him, and that his former ignorance was rooted out of his mind, the king laughed at those expressions, and said, "The wolf's whelp will at length become a wolf, although it be brought up along with men." Two years after this conversation, a set of vagabonds of the town entered into a conspiracy with him, and, taking an opportunity, he killed the vizier, and his two sons, carried off an immense booty, and, succeeding his father as the head of the gang, became an avowed offender. The king, apprised thereof, in the emotion of amazement exclaimed, "How can any one form a good sword out of bad iron? O ye philosophers, it is impossible to convert a worthless wretch into a good man. The rain, in whose nature there is no partiality, produces tulips in the garden, but only weeds in a barren soil. A sterile soil will not yield spikenard; waste not then seed upon it. To show favor to the wicked is in fact doing injury to the good."

TALE V.

I SAW at the gate of Ughulmish an officer's son, who was endowed with wisdom and sagacity beyond description: even his childhood was distinguished by proofs of superior abilities. The star of sublimity shone on his head through wisdom. Summarily, he obtained favor in the sight of the Sultan, on account of his beauty and acute understanding, according to the saying of the sages, "Ability, and not riches, constitutes worth: greatness dependeth on skill, and not on years." His companions became envious, and, accusing him falsely of dishonesty, made a fruitless attempt to deprive him of life. But what can the enemy do against him who hath an assured friend? The king asked him, "What is the cause of their striving against you?" He replied, "Under the shade of your Majesty's protection, I have gained the good-will of every one, excepting the envious man, who cannot be satisfied but by the decline of my good fortune; and may the wealth and prosperity of sovereignty be perpetual. I can avoid injuring the mind of every one, but what shall I do to the envious man, who carrieth the injury in his own breast? Die, thou envious wretch, since thou canst not be cured of the disease

under which thou laborest but by death. The malevolent man wishes that misfortune may befall the successful. If the bat's eye seeth not in the day, what fault is on that account to be imputed to the sun? Require you truth? It is better for a thousand such eyes to suffer, than that the brightness of the sun should be obscured."

TALE VI.

THEY tell a story of one of the kings of Persia, that he had stretched out the hand of oppression on the property of his subjects, and exercised tyranny and violence. By his repeated acts of injustice, the people were compelled to emigrate to different countries, beyond the reach of his power. When his subjects were diminished, the resources of his government were lessened, his treasury was exhausted, and powerful enemies pressed him on all quarters. Whosoever looketh for assistance in the day of adversity, let him exercise humanity in the season of prosperity. If you do not treat kindly the servant, with the ring on his ear, he will depart; show kindness in such manner that the stranger may become a willing servant. One day in his presence they were reading, in

the Shahnameh, the history of the decline of the kingdom of Zohac, and the reign of Feridoon. The vizier asked the king, "Since Feridoon had neither money, nor territory, nor troops, how did it happen that the kingdom was conferred on him?" He answered, "In the manner you have heard, the people joined him, and through their strength he gained the kingdom." The vizier rejoined, "Seeing that collecting people together is the means of forming a kingdom, why then do you make them disperse, unless you do not desire to govern? It is advisable to cherish the army at the risk of your life, as the Sultan deriveth his power from his troops." The king asked, "What methods are to be taken to collect together troops and subjects?" The vizier replied, "The monarch must be just, to induce them to approach him, and merciful, that they may enjoy peace in the shade of his government; but you possess neither of these qualities. A tyrant cannot govern a kingdom, as a wolf cannot perform the office of a shepherd. The tyrannic prince saps the foundation of his own empire." The king was offended at the vizier's wise admonition, and ordered him to be bound, and committed to prison. A short time after, the sons of the king's uncle commenced hostilities, and appeared in arms, and claimed possession of their father's

dominions. A number of people, who on account of his oppression had absconded, now joined the enemy and supported them; till at length the king was dispossessed of the kingdom and they obtained it.

The king who suffers the poor to be oppressed will find, in the day of adversity, his friends become powerful foes. Be on good terms with your subjects, and sit down secure from the attack of your enemy; for to a just monarch, his subjects are an army.

TALE VII.

A KING was sitting in a vessel with a Persian slave. The boy having never before seen the sea, nor experienced the inconvenience of a ship, began to cry and lament, and his whole body was in a tremor. Notwithstanding all the soothings that were offered, he would not be pacified. The king's diversion was interrupted, and no remedy could be found. A philosopher who was in the ship said, "If you will command me, I will silence him." The king replied, "It will be an act of great kindness." The philosopher ordered them to throw the boy into the sea, and after several plunges,

they laid hold of the hair of his head, and dragging him towards the ship, he clang to the rudder with both his hands.

When he got out of the water, he sat down quietly in a corner of the vessel. The king was pleased, and asked how this was brought about. The philosopher replied, "At first he had never experienced the danger of being drowned; neither knew he the safety of a ship." In like manner, he knoweth the value of prosperity who hath encountered adversity. O thou who hast satisfied thine hunger, to thee a barley loaf is beneath notice; that seems loveliness to me, which in thy sight appears deformity. To the nymphs of paradise, purgatory would be hell; and ask the inhabitants of hell, whether purgatory is not paradise. There is a difference between him who claspeth his mistress in his arms, and him whose eyes are fixed on the door expecting her.

TALE VIII.

THEY asked King Hormuz, "What crime have you found in your father's ministers, that you ordered them to be imprisoned?"

He replied, "I have not discovered any crime, but perceiving that they fear me greatly in their hearts, and do not place full reliance on my promise, I was alarmed lest, out of apprehension for their own safety, they might attempt my ruin; and therefore I have followed the advice of the sages, who say, 'Fear him who feareth you, although you be able to cope with an hundred such. Dost not thou know, that the cat, when desperate, teareth out the tiger's eyes with her claws? The snake biteth the foot of the peasant, from the dread of having its own head dashed against a stone.'"

TALE IX.

A KING of Arabia was sick in his old age, and there was no hope of his recovery, when a horseman entered the gate, and brought these glad tidings: "Through your Majesty's auspices, I have taken such a fortress; the garrison are made prisoners, and the troops and subjects of that quarter have one and all submitted to your government."

When he heard these words he sighed, and said, "This good news concerns not me, but mine enemies, that is, those who shall succeed

to my kingdom. My precious life hath been vainly spent in the expectation of accomplishing my wishes, but now to what purpose does it serve, for I have no hope that my past life should return! The hand of fate beats his march upon the drum. Alas! mine eyes, take your leave of this head; hands, arms, and wrists, bid adieu to each other. Death, a foe to my desire, hath overtaken me. For the last time come before me, O my friends! my days have been spent in ignorance; I have not performed my duty; shun my example."

TALE X.

IN a certain year I was sitting retired in the great mosque at Damascus, at the head of the tomb of Yahiya the prophet (on whom be peace!). One of the kings of Arabia, who was notorious for his injustice, happened to come on a pilgrimage, and having performed his devotions, he uttered the following words: "The poor and the rich are servants of this earth, and those who are richest have the greatest wants." He then looked towards me and said, "Because Durwaishes are strenuous and sincere in their commerce with heaven, unite your

prayers with mine, for I am in dread of a powerful enemy."

I replied, "Show mercy to the weak peasant, that you may not experience difficulty from a strong enemy. It is criminal to crush the poor and defenceless subjects with the arm of power. He liveth in dread who befriendeth not the poor, for should his foot slip, no one layeth hold of his hand. Whosoever soweth bad seed, and looketh for good fruit, tortureth his imagination in vain, making a false judgment of things. Take the cotton out of thine ear, and distribute justice to mankind; for if thou refusest justice, there will be a day of retribution.

"The children of Adam are limbs of one another, and are all produced from the same substance; when the world gives pain to one member, the others also suffer uneasiness. Thou who art indifferent to the sufferings of others deservest not to be called a man."

TALE XI.

A DURWAISH, who never prayed in vain, made his appearance at Baghdad. Hojaj Yousuf sent for him, and said, "Offer up a prayer for me." He said, "O God, take away

his life." Hojaj asked, "For God's sake, what kind of prayer is this?" He answered, "It is a salutary wish for yourself and for all Moslems. O thou powerful wretch, who oppressest the weak, how long will this violence continue? Of what use is thy government? It is better that thou shouldst die, because thou art an oppressor of mankind."

TALE XII.

A CERTAIN tyrannical king asked a religious man, "What kind of devotion will be most meritorious for me to perform?" He replied, "That you sleep at noon, because in that one moment you will not oppress mankind."

When I saw a tyrant sleeping at noon, I said, "He is a tyrant, it is best that he should be overcome with sleep. He who is better asleep than awake, death is preferable to such an evil life."

TALE XIII.

I HEARD of a king, who had spent the night in jollity, and when he was completely intoxicated, he said, "I have never in my life experienced a more pleasant moment than the present, for I have no thoughts about good or evil, and am not plagued with any one." A naked Durwaish, who had been sleeping without, in the cold, said, "O king, there is none equal to thee in power. I grant that you have no sorrow of your own; but what then, hast thou no concern about us?" The king was pleased at this speech, and threw out of the window a bag of a thousand dinars, and said, "O Durwaish, hold out your skirt." He answered, "Whence shall I produce a skirt, who have not a garment?"

The king the more pitied his weak estate, and in addition to the money sent him a dress. The Durwaish, having consumed the whole sum in a short time, came again. Riches remain not in the hand of the pious, neither patience in the heart of a lover, nor water in a sieve. At a time when the king had no care about him, they related his case. He was angry, and turned away his face from him: and to this point men of wisdom and experience have ob-

served, that we ought to guard against the fury and rage of kings, for frequently their thoughts are engrossed by important affairs of state, and they cannot endure interruption from the vulgar. Whosoever watches not a fit opportunity must expect nothing from the king's favor. Till you perceive a convenient time for conversing, lose not your own consequence by talking to no purpose. The king said, "Drive away this insolent, extravagant fellow, who has dissipated such an immense sum in so short a time; since the Biet ul mâl is designed to afford a mouthful for the poor, and not to feast the fraternity of devils. The blockhead who burns a camphor candle in the daytime, you will soon see without oil in his lamp at night." One of the viziers, a good counsellor, said, "O king, it seems expedient that stated allowances should be settled for people of this class separately for their maintenance, that they may not live extravagantly; but what you commanded in displeasure, to exclude them altogether, is repugnant to the principles of true generosity, — to fill one with hopes through kindness, and then to destroy him with despair; a monarch cannot admit people into his presence, and, when the door of liberality is open, then shut it upon them with violence. No one seeth the thirsty pilgrims on the sea-shore; wherever there is a spring of sweet water, men, birds, and ants flock together."

TALE XIV.

ONE of the former kings was negligent in protecting his dominions, and having suffered his troops to be in distress, when a powerful enemy appeared they forsook him. When pay is withheld from the troops, they are unwilling to put their hands to their swords. Being intimately acquainted with one who had deserted his post, I reproached him, saying, "It is base, disreputable, mean, and ungrateful, when, upon a trifling change of condition, a man forsakes his old master, unmindful of the favors of many years." He replied: "If I should tell you the state of the case, you would acquit me; perhaps my horse was without barley and my saddle-cloth in pawn; and the prince who through avarice withholds the pay of his soldiers does not deserve that they should expose their lives in his service. Give money to the gallant soldier, that he may expose his head; for if you do not pay him, he will seek his fortune elsewhere. The strong man, if his belly is full, will fight valiantly, but when hungry he will run away stoutly."

TALE XV.

A CERTAIN vizier, being dismissed from his office, joined a society of Durwaishes, the blessing of whose company made such an impression as bestowed comfort on his mind. The king was again favorably disposed towards him, and ordered that he should be reinstated; to which the vizier would not consent, saying, that degradation was preferable to employment. "They who are seated in the corner of retirement, close the dog's teeth and men's mouths. They tear their papers and break their pens, and are delivered from the hands and tongues of slanderers." The king said, "Of a truth we stand in need of a man of such sufficiency for the administration of our government." The vizier observed that the proof of a man's being sufficiently wise was his not engaging in such matters. The Homai is honored above all other birds, because it feeds on bones, and injures not any living creature.

Parable. They asked a Syagoosh, Why do you choose the servile society of the lion? He replied, "Because I eat the remains of his hunting, and live guarded from the machinations of my enemies, under the protection of his valor." They asked, "Now that you are under

the shadow of his protection, and gratefully acknowledge his beneficence, why do you not approach nearer, so as to be brought into the circle of his principal servants, and to be numbered amongst his favorite ministers?" He replied, "I am not so confident of my safety from his severity." If the Gueber lights the fire an hundred years, yet should he fall into it, for an instant, he would be burnt. It may happen that a king's minister obtains money; or he may chance to lose his head. The sages have said, "Beware of the inconstant disposition of princes, who sometimes are dissatisfied at a salutation; and sometimes in return for rudeness will bestow a dress of honor." And they have also observed wit is an accomplishment in a courtier, but a blemish in the character of a wise man. Preserve the dignity of your own character, and leave sport and buffoonery to courtiers.

TALE XVI.

ONE of my companions was complaining to me of the unfavorableness of the times, and said: "I have but small means with a large family, and am not able to support the burden of poverty. It has frequently come into my

mind to go to some other country, that by whatever way I might maintain myself, no one would know of my good or bad fortune. Many a person has slept an hungered without any one knowing who it was. Many a vital spirit has departed, over which no one has wept. Again, I reflect on the malevolence of my enemies, who in my absence would scoffingly laugh at my conduct, and impute my exertions for the benefit of my family to want of humanity, and might say, Behold that shameless wretch, who will never experience good fortune; he consults his own ease, and abandons to distress his wife and children. I have some skill in arithmetic, as you know; and if through your interest any office can be obtained that will be the means of making my mind easy, during the remainder of my life I shall not be able to express my gratitude." I said: "Alas! my friend, the service of princes has two sides, — the expectation of a livelihood, and the dread of losing one's life; and it is contrary to the opinion of the wise for the sake of such hope to fall into such danger. No one cometh to the poor man's house, saying, Pay the taxes on your ground or garden; either be prepared to encounter anxiety and grief, or expose your intestines to the crow." He replied: "This speech is not applicable to my case; you have not answered my question: have

you not heard the saying, that whosoever is guilty of dishonesty, his hand trembles on rendering his account? Rectitude is the means of conciliating the Divine favor. I never saw any one lost on a straight road; and the sages have remarked, that four kinds of persons are mortally afraid of four others, — the oppressor dreads the king, the thief dreads the watchman, the adulterer dreads the informer, and the harlot the Mohtesib; but he who has a clear conscience, what has he to apprehend from investigation? Live not extravagantly while in office, if you wish that on your removal from it your enemy may have no power to injure you. Be upright in your conduct, O my brother, and stand not in awe of any one. The fuller beats foul cloths only against the stone." I replied: "The story of the fox suits you exactly, who, on being seen running away and limping, some one asked what calamity occasioned him so much trepidation. He replied, 'I hear that they are going to press a camel into the service.' The other observed, 'I like your impudence; what relationship is there between you and a camel, and what resemblance have you to that animal?' He replied, 'Be silent, for if the malignant, out of evil design, should say, This is a camel, and I should be seized, who would be so solicitous for my relief as to order an inquiry into my case? and before

the antidote can be brought from Irak, he who has been bitten by the snake may be dead.' Thus, although you possess such worthiness and integrity, yet the envious are in ambush, and the enemy sitting in a corner, if they should misrepresent your worthy disposition, and you should incur the king's displeasure, and fall under his resentment, who will be able to speak in your behalf? It seems most advisable that you should moderate your desires, and give up all thoughts of preferment; for the sages have remarked, that in the sea there are good things innumerable; but that if you wish for safety, you must seek it on the shore." My friend heard these words, was displeased, looked angrily, and began to speak with a degree of asperity, saying: "In all this what is there of wisdom, propriety, intelligence, or penetration? and the words of the sages are verified, namely, that friends are serviceable in prison, for that at table enemies assume the appearance of friends. Account not those your friends who in prosperity boast of their attachment and brotherly affection. I consider him as my friend who takes me by the hand in the season of adversity and distress."

I perceived that his mind was perturbated, and that he considered my advice as an excuse for not serving him. I therefore waited on the

superintendent of the finances, and, through the means of an intimacy which had formerly subsisted between us, I represented the circumstances, in consequence of which he gave my friend some small appointment. In a short space of time, they saw the worthiness of his character, and his good management met with approbation. His affairs prospered, and he gained preferment; so that the star of his good fortune ascended, until he gained the meridian of his wishes, and became a favorite with the Sultan, an object of general admiration, and the confidant of illustrious personages. I rejoiced at the state of his prosperity, and told him not to be uneasy about his affairs, nor to suffer his heart to be distressed, since the water of immortality is in the land of darkness. O brother, who art in distress, be not disheartened, for God hath many hidden mercies. Repine not at the versatility of fortune, for patience is bitter, but the fruit is sweet.

At that juncture it happened that, in company with a number of my friends, I undertook a pilgrimage to Mecca. When we returned from the pilgrimage, he came out two days' journey to meet me. Seeing him in distressed circumstances, habited like a Durwaish, I asked him the cause, to which he replied: "It has happened just as you predicted: some per-

sons out of envy charged me with unfair practices; the king did not order investigation of the circumstances, and my old acquaintances and kind friends opened not their lips in my justification, forgetful of our former intimacy. When by the will of God any one falls, the whole world trample upon his head. When they see good fortune befriending him, they praise him with their hands upon their breasts. In short, I was overwhelmed with persecutions, until this week, when the good news of the safe arrival of the pilgrims being received, I was released from close confinement, with the confiscation of my patrimonial estate." I replied: "At that time you would not listen to my suggestion, that the service of kings is like voyaging on the sea,—profitable, but hazardous: either you acquire riches, or perish in the waves. The merchant either gains the shore with both hands full of gold, or else one day the waves cast him dead upon the beach." I did not think it advisable to afflict his inward wound with more scratching, nor to sprinkle salt upon it, but satisfied myself with repeating the two following lines: Know you not, that you will see your feet in fetters, when you listen not to the admonition of mankind. Another time, if you are not able to endure the sting, put not your finger into the scorpion's hole.

TALE XVII.

I WAS used to associate with a body of men, whose conduct had the appearance of correctness; a person of consequence entertained very favorable sentiments of them, and had assigned a fixed pension for their support; but one of them having done something unbecoming the character of Durwaishes, they forfeited his good opinion, and their market was injured. I wanted, by some means or other, to obtain for my friends a restitution of the pension. I went to wait on the great man, but the porter rudely refused me admittance. I excused him, in conformity to the saying, that, if you approach the gate of either the Meer, the Vizier, or the Sultan, without any one to introduce you, when the dog and the porter discern that you are poor, this seizes your collar, and the other lays hold of your skirt. When the great man's principal attendants were apprised of my case, they conducted me in with respect, and assigned me a place of distinction; but I humbly seated myself lower, and said, "Excuse me, for I am an inferior; suffer me to seat myself in the rank of servants." One of them replied, "O God, what a hard saying is this? if you seat yourself on my head and eyes, I admit your

gallantry, for you are amiable." Summarily, I seated myself, and conversed on various subjects, till the circumstance of my friend's indiscretion was brought in. I asked, "What fault was discovered by my most bountiful lord, that should have rendered his servant hateful in his sight? To God alone belongeth perfect greatness and benignity, who discovereth the crime, and yet withholdeth not daily bread." The great man approved of this speech, and ordered that my friend's stipend should be restored, and the arrears discharged. I praised his generosity, made my obeisance, and apologized for my boldness; and at the time of taking leave made the following observation: "Because the temple of Mecca is the bestower of our wants, multitudes resort to it from many farsangs; you must therefore suffer the importunity of such as myself, since no one flings a stone into a tree that hath no fruit."

TALE XVIII.

A PRINCE inherited from his father abundance of wealth. He opened the hand of liberality, and bestowed innumerable largesses and gifts on his troops and subjects.

No odor issues from a tray made of lignum

aloes; place it on the fire, that it may diffuse fragrance like ambergris. If you wish to be esteemed magnificent, be bountiful; for grain groweth not unless it be scattered. One of the courtiers inconsiderately began his admonition, saying, "that former monarchs accumulated this treasure with labor, and stored it up against a time of need; therefore restrain your liberality, for events being in front, and enemies on the rear, you must not deprive yourself of resources against the time of necessity. If you were to lavish your treasure on the multitude, each head of a family would not receive more than a grain of rice for his share; why do you not exact a grain of silver from each individual, which will produce you a treasure daily?" The prince looked displeased at this discourse, so contrary to his own sentiments, and he said, "The Eternal and Almighty God has made me king of these nations, that I might enjoy and distribute; I am not a sentinel to watch the treasure."

Karoon, who had forty chambers full of treasure, was destroyed; but Nowshirvan died not, having left an immortal name.

TALE XIX.

THEY have related that Nowshirvan, being at a hunting seat, was about to have some game dressed, and as there was not any salt, a servant was sent to fetch some from a village; when the monarch ordered him to pay the price of the salt, that the exaction might not become a custom, and the village be desolated. They say to him, "From this trifle, what injury can ensue?" He replied: "Oppression was brought into the world from small beginnings, which every new-comer has increased, until it has reached the present degree of enormity. If the monarch were to eat a single apple from the garden of a peasant, the servants would pull up the tree by the roots: and if the Sultan orders five eggs to be taken by force, his soldiers will spit a thousand fowls. The iniquitous tyrant remaineth not, but the curses of mankind rest on him forever."

TALE XX.

I HEARD of a collector of the revenues, who desolated the houses of the subjects, in order to fill the king's coffers; regardless of the maxim of the sages, which says, "Whosoever offendeth the Most High to gain the heart of a fellow-creature, God will make that very creature the instrument of his destruction." The burning flame from wild rue raises not such a smoke as is occasioned by the sighs of the afflicted heart. They say that the lion is the king of beasts, and the ass the meanest of animals; but the sages all agree, that the ass who carries burdens is preferable to the lion that destroyeth mankind. The poor ass, although devoid of understanding, yet on account of carrying burdens is very valuable. The laboring ox, and the ass, are preferable to men who injure their fellow-creatures.

The king, on hearing some part of his base conduct, ordered him on the rack, and tortured him to death. You will not obtain the approbation of the king, unless at the same time you strive to gain the hearts of his subjects. If you wish that God should be bountiful to you, do good unto his creatures. One whom he had oppressed passed by at the time of his execution,

and said, "Not every one who possesses ministerial power and dignity can devour the property of men with impunity; you may swallow a hard bone, but it will tear the belly, when it sticks under the navel."

TALE XXI.

THEY tell a story of an oppressor, who flung a stone at the head of a pious man. The Durwaish, not having power to revenge himself, kept the stone, till a time when the king, being displeased, ordered the other to be thrown into a pit. The Durwaish then came, and bruised his head with the stone; upon which he exclaimed, "Who art thou, and why hast thou flung this stone at my head?" He answered, "I am such an one, and this is the identical stone that on such a day you flung at my head?" He proceeded, "Where were you all this time?" The Durwaish replied, "I was afraid of your dignity; but now that I see you in the pit, I consider it a favorable opportunity to avenge myself. Whilst the worthless man is in a state of prosperity, the wise think it proper to pay him respect. When you have not a nail sufficiently sharp for tearing, it is

prudent not to contend with the wicked. Whosoever grapples against an arm of steel, will injure his own wrist, if it is of silver: wait until fortune ties his hands, when to the satisfaction of your friends you may pick out his brains."

TALE XXII.

A CERTAIN king had a terrible disease, the nature of which it is not proper to mention. A number of Greek physicians agreed that there was no other remedy for this disease but the gall of a man, of some particular description. The king ordered such an one to be sought for, and they found a peasant's son with the properties which the physicians had described. The king sent for the lad's father and mother, and by offering a great reward gained their consent, and the cazy gave his decision that it was lawful to shed the blood of a subject for restoring the health of the monarch. The executioner prepared to put him to death, upon which the youth turned his eyes towards heaven, and laughed. The king asked what there could be in his present condition which could possibly excite mirth. He replied: "Children look to their parents for

affection; a suit is referred to the cazy; and justice is expected from the monarch. Now my father and mother, seduced by vain worldly considerations, having consented to the shedding of my blood, the judge having sentenced me to die, and the king, for the sake of his own health, having consented to my death, where am I to seek refuge excepting in the high God? unto whom shall I prefer my suit, since it is against you that I seek justice?" The king's heart being troubled at these words, the tears stood in his eyes, and he said, "It is better for me to die, than that the blood of an innocent person should be shed." He kissed his head and eyes, and embraced him, and, after bestowing considerable gifts, set him at liberty. They say also that in the same week the king was cured of his distemper. In application to this, I recollect the verse which the elephant-driver rehearsed on the banks of the river Nile: "If you are ignorant of the state of the ant under your foot, know that it resembles your own condition under the foot of the elephant."

TALE XXIII.

ONE of the slaves of Umroolais having absconded, a person was sent in pursuit of him, and brought him back. The vizier, being inimical to him, commanded him to be put to death, in order to deter other slaves from committing the like offence. The slave prostrated himself before Umroolais, and said, "Whatever may happen to me with your approbation is lawful; what plea can the slave offer against the sentence of his lord? But seeing that I have been brought up under the bounties of your house, I do not wish that at the resurrection you shall be charged with my blood: if you are resolved to kill your slave, do it conformably to the interpretation of the law, in order that at the resurrection you may not suffer reproach." The king asked, "After what manner shall I expound it?" He replied, "Give me leave to kill the vizier, and then, in retaliation for him, order me to be put to death, that you may kill me justly." The king laughed, and asked the vizier what was his advice on the occasion. He replied, "O my Lord, as an offering to the tomb of your father, liberate this rogue, in order that I also may not fall into calamity. The crime is on my side, for not having observed the

words of the sages, who say, When you combat with one who flings clods of earth, you break your own head by your folly: when you shoot at the face of your enemy, be careful that you sit out of his aim."

TALE XXIV.

A KING of Zuzan had a minister of a beneficent spirit and amiable disposition, who treated all persons with civility when present, and spoke well of them when absent. It happened that, some action of his having displeased the king, he mulcted him, and ordered him to be chastised. The king's officers, mindful of his former benefits, considered themselves pledged thereby to show him gratitude: therefore, whilst he was under their custody, they treated him with courtesy and kindness, neither exercised any severity nor allowed any reproaches. If you wish to preserve peace with your enemy, whenever he slanders you in your absence, in return praise him to his face; at any rate, as the words will issue from the lips of the pernicious man, if you wish that his speech should not be bitter, make his mouth sweet. He was acquitted on some of the king's

accusations, and for the remainder he continued in prison.

One of the neighboring princes privately sent him a message, saying, "The monarchs of that quarter know not the value of such excellence, and have dishonored you: if the precious mind of such an one (may God prosper his future undertakings!) will condescend to look towards us, we, out of reverence to his virtue, will exert our utmost endeavors to satisfy him, since the rulers of these dominions will be honored by the sight of him, and impatiently expect his answer to the letters." The minister understood the contents, and, reflecting on the danger to which he was exposed, wrote a short answer, such as to him appeared advisable, on the back of the letter, and despatched it. One of the king's attendants, being informed of the circumstances, apprised the king thereof, and said such an one, whom you ordered into confinement, holds correspondence with the neighboring princes. The king was wroth, and ordered that the affair should be investigated. They seized the courier, and read the letter, on the back of which was written as follows: "The good opinion of the great exceeds the merit of this servant, but it is impossible to accept the offer which you have made me; for having been nourished by the

bounty of this illustrious house, I cannot be ungrateful to my benefactor on account of a trifling change in his sentiments; for it has been said, Excuse him who hath conferred continual benefits, if during the course of your life he doeth you only a single injury." The king commended his fidelity, bestowed on him a largess and a dress of honor, and asked his forgiveness, saying, "I committed a mistake, and injured you who are innocent." He replied, "O my lord! your servant does not consider you as criminal in this case; but since it was the decree of Heaven that a misfortune should befall me, it was best that it should come from that hand which had for so long a time bestowed favor and kindness on this servant. Grieve not if thou shouldest suffer injury from mankind, since neither tranquillity nor distress cometh from them: know that from God proceed the contrarieties of enemy and friend, the hearts of both being under his guidance: although the arrow issues from the bow, yet those who are wise look to the archer."

TALE XXV.

A KING of Arabia commanded his ministers to double the stipend of some one, because he was constant in his attendance, and always attentive to his duty, whilst the rest of the courtiers were dissipated in their manners and negligent of their business. A man of penetration, hearing this, remarked, that the high ranks of servants in the court of heaven are conferred in the same manner.

If a person is vigilant in the service of a monarch during two days, on the third day he will certainly be regarded with kindness. The sincere worshippers entertain expectation that they shall not return from the threshold of God unrewarded. Obedience insures greatness, whilst disobedience leads to a repulse: whosoever possesseth the qualities of righteousness placeth his head on the threshold of obedience.

TALE XXVI.

THEY tell a story of an oppressor who purchased firewood from the poor by force, and gave it gratuitously to the rich. A judi-

cious man passing that way said, "You are a snake that bites every one you see, or an owl that destroys every place where you sit; although your injustice may pass unpunished amongst us, it will not escape the observation of that God to whom all secrets are revealed. Injure not the inhabitants of this world, that the sighs of the oppressed may not ascend to heaven." The oppressor was displeased at his words, frowned on him, and took no further notice of him, until one night, when fire, issuing from the kitchen, caught the stock of wood, and consumed all his goods; when his soft bed became a seat of warm ashes. It happened that this same judicious person, passing by, and hearing him say to his friends, "I know not from whence this fire fell upon my house," replied, "From the smoke of the hearts of the poor." Beware of the groans of the wounded souls, since the inward sore will at length break out; oppress not to the utmost a single heart, for a single sigh has power to overset a whole world. On the crown of Kaikusrou was the following inscription: "For how many years, during what space of time, shall men pass over my grave? as the kingdom came to me by succession, in like manner shall it pass to the hands of others."

TALE XXVII.

A PERSON had arrived at the head of his profession in the art of wrestling; he knew three hundred and sixty capital sleights in this art, and every day exhibited something new; but having a sincere regard for a beautiful youth, one of his scholars, he taught him three hundred and fifty-nine sleights, reserving however one sleight to himself. The youth excelled so much in skill and in strength, that no one was able to cope with him. He at length boasted, before the Sultan, that the superiority which he allowed his master to maintain over him was out of respect to his years, and the consideration of having been his instructor; for otherwise he was not inferior in strength, and was his equal in point of skill. The king did not approve of this disrespectful conduct, and commanded that there should be a trial of skill. An extensive spot was appointed for the occasion. The ministers of state, and other grandees of the court, were in attendance. The youth, like a lustful elephant, entered with a percussion that would have removed from its base a mountain of iron. The master, being sensible that the youth was his superior in strength, attacked with the sleight which he had kept to himself. The youth not

being able to repel it, the master with both hands lifted him from the ground, and, raising him over his head, flung him on the earth. The multitude shouted. The king commanded that a dress, and a reward in money, should be bestowed on the master; and reproved and derided the youth, for having presumed to put himself in competition with his benefactor, and for having failed in the attempt. He said, "O king, my master did not gain the victory over me through strength or skill; but there remained a small part in the art of wrestling which he had withheld from me, and by that small feint he got the better of me." The master observed, "I reserved it for such an occasion as the present; the sages having said, Put not yourself so much in the power of your friend, that if he should be disposed to be inimical, he may be able to effect his purpose. Have you not heard what was said by a person who had suffered injury from one whom he had educated? Either there never was any gratitude in the world, or else no one at this time practises it. I never taught any one the art of archery, who in the end did not make a butt of me."

TALE XXVIII.

A SOLITARY Durwaish had taken up his abode in a corner of a desert. The king passed him, and the Durwaish, because retirement is the kingdom of contentment, did not lift up his head, nor show any signs of politeness. The monarch, conscious of his superior dignity, was chagrined, and said, "This tribe of ragged mendicants resemble the brute beasts." His vizier said to the Durwaish, "When the monarch of the terrestrial globe passed by you, why did not you do him homage, nor behave even with common good manners?" He replied, "Tell the monarch of the earth to expect service from him who hopes to receive benefits; and let him know also, that the monarch is for the protection of his subjects, and not the subjects for the service of the king. The king is the sentinel of the poor, although affluence, pomp, and power are his portion. The sheep are not for the shepherd, but the shepherd is for their service. To-day you will see one prosperous, and another laboring under an afflicted heart; wait only a few days, when the earth will consume the brains of the vain thinker. The difference between royalty and servitude ceases, when the decrees of fate are fulfilled.

If any one should open the grave, he could not distinguish the rich man from the poor." This speech of the Durwaish made a favorable impression on the king, who commanded him to make known his wishes. He replied, "I desire you not to trouble me again." The king said, "Give me some good advice." He replied, "Reflect, whilst you enjoy power, that wealth and dominion pass from one to another."

TALE XXIX.

A VIZIER went to Zool-noon of Egypt, and, asking his blessing, said, "I am day and night employed in the service of the king, hoping for some good from him, and dreading his wrath." Zool-noon wept, and said, "If I had served God as you have feared the king, I should have been reckoned in the number of the just. If there was no expectation of reward and punishment, the foot of the Durwaish would be on the celestial sphere; and if the vizier feared God as much as he dreads the king, he would be an angel."

TALE XXX.

A KING having commanded an innocent person to be put to death, he said, "O king, seek not your own injury by venting your wrath on me." The king asked, in what manner. He replied, "This torture will cease with me in an instant, and the crime thereof will remain with you forever. The space of life passeth away, like the wind over the desert; bitterness and sweetness, deformity and beauty, all shall cease. The tyrant imagineth that he committeth violence against me; but it remaineth on his own neck, and passeth over me." The advice was profitable to the king, who spared his life and asked forgiveness.

TALE XXXI.

THE ministers of Nowshirvan were consulting on state affairs of great importance, and every one gave his opinion according to the best of his judgment: the king, in like manner, delivered his sentiments. Buzerchemeher preferred the king's opinion. The other ministers asked him, in private, why he

had preferred the king's opinion to those of so many wise men. He replied, "Because the event is not known, and the opinion of every one depends upon God, whether it shall prosper or fail; therefore it is safest to conform to the king's opinion; because if it should fail, my obsequiousness will secure me from his reprehension. To strive to think differently from the king, is to wash the hands in one's own blood. If he call the day night, it is prudent to say, Behold the moon and the Pleiades."

TALE XXXII.

A CERTAIN impostor who had twisted his ringlets, pretending to be a descendant of Ali, entering the city, along with the caravan from Hejaz, said he was a pilgrim from Mecca, and presented the king with an elegy, as his own composition. One of the courtiers, who in that year had returned from a journey, said, "I saw this man during the Eed of Uzhah at Busrah; how then can he be a Hajee?" Another said, "His father is a Christian at Mulatyeh; how then can he be of the sacred stock?" and they discovered his verses in the Dewan of Unwuree. The king ordered that he should be pun-

ished and driven away, and asked him why he had uttered such falsehoods. He replied, "O king of the earth, I will speak one word more, and if it should not be true, I shall deserve any punishment that you may command." The king asked, "What is that?" He replied, "If a seller of milk, curds, &c. brings you butter-milk, two parts of it are water, and one spoonful is sour milk; be not therefore offended if your slave should have uttered an inconsiderate speech, for a traveller tells many lies." The king laughed, and said he had never made a truer speech in his life, and ordered that what he had asked should be granted.*

TALE XXXIII.

THEY have related that a certain vizier had shown clemency towards those of an inferior degree, and had sought to accommodate every one. It happened that, having fallen under the king's displeasure, they all exerted their interest to obtain his release, and those to whose custody he was committed showed him great indulgence in guarding him, and the other gran-

* The allowance given to Syeds, or descendants of Mohammed.

dees represented his virtues to the king, till at length the monarch pardoned his fault.

A righteous man, when apprised of the circumstances, said, "Sell even your patrimonial garden to gain the hearts of your friends. In order to boil your well-wisher's pot, it is advisable to burn all your furniture. Do good even unto the wicked; for it is best to close the dog's mouth with a morsel."

TALE XXXIV.

ONE of the sons of Haroon ur Rusheed went to his father in a rage, complaining that the son of a certain officer had spoken disrespectfully of his mother. Haroon asked his ministers what was the just punishment for such an offence. One was for having him put to death; another said that his tongue ought to be cut out; and another, that he should be fined and banished. Haroon said, "My son, charity requires that you should pardon him; but if you have not strength of mind to do this, then abuse his mother in return, but not so much as to exceed the bounds of vengeance, for then the injury would be imputable to our side." In the opinion of the wise, he is not a brave man who

combats with a furious elephant; but he is a man indeed, who, even in wrath, uttereth not idle words. A man of a bad disposition abused another, who took it patiently, and called him a hopeful youth. "I am worse than you can say of me, for I know my own defects better than you can possibly discover them."

TALE XXXV.

I WAS sitting in a boat, in company with some persons of distinction, when a vessel near us sunk, and two brothers fell into a whirlpool. One of the company promised a mariner an hundred dinars, if he would save both the brothers. The mariner came and saved one, and the other perished. I said, "Of a truth, the other had no longer to live, and therefore he was taken out of the water the last." The mariner laughing, replied, "What you say is true; but I had also another motive for saving this, in preference to the other, because once, when I was tired in the desert, he mounted me on a camel; and from the hand of the other I received a whipping in my childhood." I replied, "Truly, the great God is just, so that whosoever doth good shall himself experience

good; and he who committeth evil shall suffer evil. As far as you can avoid it, distress not the mind of any one, for in the path of life there are many thorns. Assist the exigencies of others, since you also stand in need of many things."

TALE XXXVI.

THERE were two brothers, one of whom was in the service of the king, and the other ate the bread of his own industry. Once the rich man said to his poor brother, "Why do you not enter into the service of the king, to relieve yourself from the affliction of labor?" He asked, "And why do you not work, that you may be relieved from the baseness of servitude? for the sages have said, that to eat one's bread, and to sit down at ease, is preferable to wearing a golden girdle, and standing up in service; to use your hands in making mortar of quicklime, is preferable to placing them on your breast in attendance on the Umeer. Precious life has been spent in these cares, What shall I eat in the summer, and with what shall I be clothed in the winter? O ignoble belly, satisfy yourself with a loaf of bread, that you may not bend your back in servitude."

TALE XXXVII.

SOMEBODY brought to Noushirvan the Just the good tidings, that the God of majesty and glory has taken away such an one, who was your enemy. He asked, "Have you heard that he will by any means spare me? The death of my enemy is no cause of joy to me, since neither is my own life eternal."

TALE XXXVIII.

AT the court of Kisra a number of wise men were debating on some affair, when, Buzerchemeher being silent, they asked him why in this debate he did not say anything. He answered: "Ministers are like physicians, and the physician administers medicine to the sick only; therefore, when I see that your opinions are judicious, it would not be consistent with wisdom for me to obtrude my sentiments. When a business can be managed without my interference, it is not proper for me to speak on the subject; but if I see a blind man in the way of a well, if I keep silence, it is a crime."

TALE XXXIX.

HAROON ur Rusheed, when he had completed the conquest of Egypt, said, "As a contrast to that rebel, who, through the pride of his possessing the kingdom of Egypt, boasted that he was God, I will bestow this kingdom on the meanest of my slaves." He had an Ethiopian blockhead, named Khosaib, to whom he gave the kingdom. They say that this man's wisdom and knowledge were so great, that, when some of the farmers of Egypt were complaining that an unseasonable fall of rain had destroyed the cotton which they had sown on the banks of the Nile, he said that they ought to sow wool. A man of discernment, upon hearing this, said, "If the augmentation of wealth depended upon knowledge, none would be so distressed as an ignorant fellow; but God bestows on a single fool as much wealth as would astonish an hundred men of wisdom. Wealth and power depend not upon skill, and cannot be obtained without the assistance of Heaven. It often happens in the world, that the imprudent are honored, and the wise are despised. The alchemist died of grief and distress, whilst the blockhead found treasure under a ruin."

TALE XL.

THEY having brought a Chinese girl to a certain king, whilst he was intoxicated, he wanted to have connection with her; but she refused compliance, at which he was so much enraged, that he gave her to one of his negro slaves. This fellow's upper lip reached above his nostrils, and the lower one hung pendent on his breast; his countenance was such that the demon Sakreh would have fled from him in terror, and a fount of pitch distilled from his arm-pits. You would say that to the end of the world he will be considered as the extremity of ugliness, the same as Joseph is looked upon as the standard of beauty. One of so detestable an aspect, that it is impossible to describe his ugliness, and from his arm-pits,—good God defend us!—the stench was like a corpse exposed to the sun in the month of August. The negro, in the fury of his lust, violated her chastity. In the morning the king inquired for the girl, and they informed him what had happened. He was enraged, and commanded that the negro and the girl should be bound fast together by their hands and feet, and precipitated from the roof of the palace into the moat. One of the ministers, a man of virtuous disposition, bent his forehead to

the earth, and implored mercy, saying, "The negro is nót criminal in this instance, since all the slaves and servants of the court are accustomed to receive princely gifts and largesses." The king observed, that he might have restrained his passion for one night. He replied, "Alas! my lord, have you not heard the saying? When a person parched with thirst arrives at the limpid spring, imagine not that he will be terrified at a furious elephant. So, if an hungry infidel be alone in a house filled with viands, reason will not believe that he would pay any regard to the fast of Ramzan." The king was pleased at the joke, and said, "I make you a present of the negro, but what shall I do with the girl?" He replied, "Give hér to the negro, as no one would like to eat his leavings. Never associate with one who frequents filthy places. A man, although thirsty, cannot relish sweet water half drunken by one who hath stinking breath. When an orange hath fallen into the dirt, how can it again be offered to the king's hand. How can the heart of the thirsty wish for water out of a flagon which has been touched by ulcerated lips?"

TALE XLI.

THEY asked Alexander the Great, "By what means have you extended your conquests from east to west, since former monarchs, who exceeded you in wealth, in territory, in years, and in the number of troops, never gained such victories?" He replied, "When, with the assistance of God, I subdued a kingdom, I never oppressed the subjects, and always spoke well of their monarchs. The wise consider not him illustrious who speaketh ill of the great. All the following objects are nothing when passed, wealth and dominion, command and prohibition, war and conquest: injure not the name of those who have died with a good reputation, in order that, in return, your own good name may be immortal."

CHAPTER II.

Of the Morals of Durwaishes.

TALE I.

CERTAIN personage asked a devout man what he said of a particular Abid, of whose character others had spoken disrespectfully. He replied, "I see no fault in his exterior, and am ignorant of what is concealed within him. Whomsoever thou seest in a religious habit, consider as a pious and a good man, if you know not what is hidden in his mind: what business hath the Mohtesib with the inside of the house?"

TALE II.

I SAW a Durwaish, who, having placed his forehead on the threshold of the temple of Mecca, was lamenting and saying: "O gracious and most merciful God, thou knowest what can

proceed from the most unjust and ignorant of men, that is fit to be offered unto thee; I implore pardon for my imperfections, since I can have no claim of return for any performance of duty. The wicked repent of their sins: they who know God ask forgiveness for the imperfectness of their worship. The Abid seeks reward for his obedience, and merchants require the value of their capital stock; but I, who am a servant, have brought hope, not obedience, and am come to beg, not to traffic. Do unto me that which is worthy of thee; and treat me not according to my desert. Whether you slay, or whether you pardon, my face and head are on thy threshold. It is not for a servant to direct: whatsoever thou commandest, I shall perform." At the gate of the Kâba I saw a mendicant who was weeping bitterly, and saying, "I ask not that thou shouldst approve my services; draw the pen of forgiveness over my offences."

TALE III.

UBDULKÂDUR Gilânee, having placed his forehead on the pebbles before the gate of the temple of Mecca, was saying, "O God, pardon my sins; but shouldst thou doom

me to punishment, then at the resurrection raise me up blind, in order that I may not be put to shame in the presence of the righteous. Prostrate in weakness, with my face on the earth, every morning, as I awake to reflection, I exclaim, O God, never will I forget thee; wilt thou bestow a thought upon me?"

TALE IV.

A THIEF got into the house of a religious man, but, after the most diligent search, had the mortification not to find anything. The good man, discovering his situation, threw the blanket on which he had slept in the way which the thief had to pass, in order that he might not be disappointed. I have heard, that those who are truly pious distress not the hearts of their enemies; how canst thou attain to this dignity, who art in strife and contention with thy friends? The affection of the righteous is the same in presence as in absence, not like those who censure you behind your back, but before your face are ready to die for you; when you are present meek as a lamb, but when absent, like the wolf, a devourer of mankind. Whosoever recounts to you the faults of your

neighbor will doubtless expose your defects to others.

TALE V.

SOME travellers were journeying together, partakers of each other's cares and comforts; I wanted to associate myself with them, to which they would not consent. I remarked that it was inconsistent with the benevolent manners of religious men, to turn away their faces from the poor, and to deny them the advantage of such company; that I knew myself to possess such a degree of energy as would make me an active friend, and not an incumbrance to them. Although I am not mounted on a beast, I will endeavor to carry your burdens.

One amongst them said, "Be not uneasy at the words which you have heard, for not long ago a thief, under the appearance of a Durwaish, got into our company. How can one man know what is under another's garment? The writer knows the contents of the letter. *To return to my story:* as the condition of a Durwaish is everywhere approved, they did not entertain any suspicion of his sanctity, but admitted him into their society. The outside of religion is

a Durwaish's dress; this is sufficient with a mortal face: let your actions be good, and put on any dress you choose; either wear a crown on your head, or carry a flag on your shoulders; for it is not coarse clothing that constitutes the Zâhid; be truly pious, and dress in satin. Sanctity consists in forsaking the world, with its lusts and appetites, not merely in changing the dress. In warfare manhood is required; of what use would armor be to an hermaphrodite? Summarily, one day we had travelled until dark, and during the night slept at the foot of a castle; the graceless thief, under pretence of going to perform his ablutions, carried off the water-pot of one of his companions, and then went in quest of plunder.

"Behold this person, who covered his body with a religious dress, made the veil of the Kâba a housing for an ass. As soon as he had got out of sight of the Durwaishes he scaled a bastion, and stole a casket. By the time it was daylight, the dark-minded wretch had gone a great distance; and in the morning his innocent companions (whom he had left asleep) were all carried to the castle, and committed to prison. From that day, we resolved not to increase our company, but henceforward to lead the lives of recluses; because in solitude there is tranquillity. When one of any tribe commits an act of folly,

there is no distinction between high and low, the whole being dishonored. Have you not observed that a single ox belonging to an herd will contaminate all the oxen of the village?"

I replied, "Thanks to the God of majesty and glory, I am not destitute of the benefits which are enjoyed by the religious, although I am separated from their company; for I have derived instruction from this story, which will serve men of our character for admonition during the remainder of life.

"By the means of one disorderly person in a company, the hearts of many wise men become afflicted. If you fill a cistern with rose-water, and a dog should fall into it, it would thereby become impure."

TALE VI.

A ZÂHID was invited to a feast by a king; when he sat down at the table, he ate more sparingly than he was accustomed to do; and when he stood up to prayers, he was longer than usual; in order that they might form an high opinion of his piety. I fear, O Arab, that thou wilt not arrive at the Kâba, because the road which thou art pursuing leads to Turkistan. When he returned home, he ordered the table

to be spread that he might eat; his son, who had an acute understanding, said, "Why, father, did you not eat anything at the king's feast?" He answered, "In his presence, I ate nothing, to serve a purpose." The son replied, "Perform also your prayers over again, as you did nothing that will serve your purpose."

O thou, who exposest thy virtues on the palm of the hand, and hidest thy vices under the armpit! vain wretch, what canst thou expect to purchase with thy base coin in the day of distress?

TALE VII.

I REMEMBER that in the time of childhood I was very religious: I rose in the night, was punctual in the performance of my devotions, and abstinent. One night I had been sitting in the presence of my father, not having closed my eyes during the whole time, and with the holy Koran in my embrace; whilst numbers around us were asleep. I said to my father, "Not one of these lifteth up his head to perform his genuflexions: but they are all so fast asleep, that you would say they are dead." He replied, "Life of your father, it were better if thou also wert asleep, than to be searching out the

faults of mankind. The boaster sees nothing but himself, having a veil of conceit before his eyes. If he was endowed with an eye capable of discerning God, he would not discover any person weaker than himself.'

TALE VIII.

IN a company where every one was praising a religious man, and extolling his virtues, he raised up his head, and said: "I am such as I know myself to be, whilst thou who reckonest up my good works judgest from the external, but art ignorant of the interior. My external form, in the eyes of mankind, is a goodly object, but from the baseness of the interior I bow down my head with shame. Mankind praise the peacock for his beautiful plumage, but he is ashamed of his ugly feet."

TALE IX.

ONE of the religious men of Mount Libanus, whose piety and miracles were famed throughout Arabia, entered the great mosque

of Damascus, and was purifying himself on the edge of the cistern of the well, when, his feet slipping, he fell into the water, and with great difficulty got out of it. When divine service was finished, one of his companions said, he had a difficulty which required explanation. The Sheik asked what it was: he replied, "I recollect that you walked on the surface of the sea of Africa, without your feet being wetted, and to-day you had nearly perished in this water, which is not deeper than the height of a man; what is the meaning of this?" He sunk his head into the bosom of reflection, and after a considerable pause looked up, and said, "Have you not heard that the prince of the world, Mohammed Mustufa, upon whom be the peace and blessing of God! said, There is a time in which God has given me a degree of power, that is not allowed either to the nearest angel, nor to any mortal prophet sent from God; but he did not pretend that this was always the case. Sometimes, in the manner which he described, neither Gabriel nor Michael has possessed it, and at another time it has happened to Hufzeh and to Zynub. The vision of the pious consists of revelation and obscurity. It discovers and it conceals. Thou showest thy countenance, and thou hidest it; by enhancing thy value, thou increasest our desire. When I behold thee

without an intervention, it affects me in such a manner, that I lose my road. It kindles a flame, and then quenches it by sprinkling water, on which account you see me sometimes in ardent flames, and sometimes immersed in the waves."

TALE X.

SOMEBODY said to him who had lost his son (*meaning Jacob*), O thou of illustrious race, wise old man, seeing that you were able to perceive at the distance of Egypt the perfume of his garment, how happened it that thou wert not able to discover him in the well of Canaan? He replied: "Our condition is like the darting lightning, one instant flashing, and the next disappearing. Sometimes we are seated above the fourth heaven, and at other times we cannot see the back of our feet. If the Durwaish were always to remain in one state, he would cease to desire both worlds."

TALE XI.

IN the great mosque at Bâlbuk I was reciting some words by way of admonition to a company whose hearts were withered and dead, incapable of applying the ways of the visible to the purposes of the invisible world. I perceived that what I was saying had no effect on them, and that the fire of my piety had not kindled their green wood. I became weary of instructing brutes, and of holding a mirror in the way of the blind; but the door of signification continued open, and the concatenation of discourse was extended in explanation of this verse of the Koran, "We are nearer to him than his jugular vein." My discourse had got to such a length, that I said, A friend is nearer to me than myself; but what is more wonderful, I am far from him. "What shall I do, to whom shall I address myself, since he is in my arms, whilst I am separated from him? I am intoxicated with the wine of his discourse, and the dregs of the cup are in my hand." At this time a traveller passing by the company was so much animated by my last words, that he exclaimed with an emphasis that produced the acclamations of the whole, and the senseless company joined in enthusiastic rapture. I said: "O God, those who are afar off

know thee, whilst those who are near and ignorant are at a distance; when the hearer does not understand the discourse, expect not any effect of genius from the orator: first extend the plain of desire, in order that the orator may strike the ball of eloquence."

TALE XII.

ONE night, in the desert of Mecca, from the great want of sleep, I was deprived of all power to stir; I reclined my head on the earth, and desired the camel-driver not to disturb me. How far shall the feet of the poor man proceed when the camel is weary of his load? Whilst the body of the fat man is becoming lean, the lean man may die of fatigue. He replied: "O brother, Mecca is in front, and robbers in the rear; by proceeding you escape, and if you sleep you die. It is pleasant to sleep on the road in the desert under the acacia-tree in the night of decampment, but you must consider it as abandoning life."

TALE XIII.

I SAW on the sea-shore a religious man, who had a wound from a tiger, which could not be cured by any medicine. He had been a long time in this woful state, and was continually thanking God, saying, "God be praised that I am afflicted through misfortune, and not through sin. If that dear friend assigns me to the place of slaughter, then, in order that you may not accuse me of being at that instant afraid of my life, I will ask, What crime has your slave committed, that your heart is offended at me? This reflection only is the cause of my sorrow."

TALE XIV.

A DURWAISH, having some pressing occasion, stole a blanket from the house of a friend. The judge ordered that they should cut off his hand. The owner of the blanket interceded, and said that he absolved him. The judge replied, that he should not forego the legal punishment at his intercession. He rejoined: "You have said rightly; but whosoever stealeth any property dedicated to religious pur-

poses is not subject to the punishment of amputation; because the beggar is not the proprietor of anything, neither is he the property of any one, whatever the beggar hath being devoted to the benefit of the necessitous." The judge released him, and said, "Was the world so narrow that you should steal only from such a friend as this?" He replied: "O my lord, have you not heard the saying? Sweep the houses of your friends, but knock not at the doors of your enemies. When you fall into distress, resign not yourself to despair; strip your enemies of their skin, and your friends of their jackets."

TALE XV.

A CERTAIN king said to a religious man, "Do you ever think of me?" He answered, "Yes, whenever I forget God." He fleeth everywhere whom God driveth from his gate; but whomsoever God inviteth, he will not suffer to run to the door of any one.

TALE XVI.

A CERTAIN pious man saw in a dream a king in paradise, and a holy man in hell; he asked what could be the meaning of the exaltation of one, and the degradation of the other, as the contrary is generally considered to be the case? They replied, "The king has obtained paradise in return for his love of holy men; and the religious man, by associating with kings, has got into hell." Of what use are the coarse frock, the beads, and patched garments? Abstain from evil deeds, and there is no need of a cap of leaves; possess the virtues of a Durwaish, and wear a Tartarian crown.

TALE XVII.

A FOOT traveller, bareheaded, and without shoes, came from Cufeh, and accompanied the caravan to Mecca. He proceeded merrily, saying: "I am neither mounted on a camel, nor like a mule under a load. I am no lord of a vassal, neither the slave of any king. I have no concern either about the present or the past. I draw my breath freely, and pass my life in com-

fort." One mounted on a camel said to him, "O Durwaish, whither art thou going? return, or thou wilt perish in distress." He paid no attention, but entered the desert, and proceeded on the journey. When we arrived at a place called Nukleh Mahmood, the rich man's destiny being accomplished, he died. The Durwaish came to his pillow, and said, "I, after encountering difficulties, am here alive, whilst you expired riding on a dromedary." A person wept all night by the side of a sick person; in the morning he died, and the sick man recovered. O my friend, many fleet horses have fallen down dead, whilst the lame ass has come alive to the end of his journey. It has frequently happened that those in the vigor of health have been carried to their graves, whilst the wounded have recovered.

TALE XVIII.

A CERTAIN king sent an invitation to a religious man. He thought by taking medicine to make himself weak, in order that the king might entertain a high opinion of him. It is said that he happened to swallow a deadly poison, and expired.

He who appeared to me plump as a pistachio-

nut, had coat upon coat, like an onion! Religious men, who look towards the world, pray with their backs towards Mecca. When any one calleth himself a servant of God, it behooveth him to know none besides God.

TALE XIX.

IN the land of Greece a caravan was attacked by robbers, and plundered of immense wealth. The merchants made grievous lamentations, and besought them by God and his Prophet, but without effect. When the dark-minded robbers have got the victory, what care they for the tears of the caravan? Lokman the philosopher being amongst them, one of the caravan said to him, "Utter some sentences of wisdom and exhortation, which may induce the robbers to release some part of the goods; for it is cruel to lose so much wealth." Lokman replied: "It would be in vain to preach philosophy to them. When rust has eaten into the iron, you cannot remove it by polishing. To what purpose is it to offer admonition to a depraved heart? an iron nail will not penetrate stone?" In the days of your prosperity, assist those who are in distress, as by befriending the poor you avert evil from

yourself. When the beggar implores your charity, afford him relief, lest the oppressor should deprive you of your substance.

TALE XX.

NOTWITHSTANDING all that was said to me by Sheik Shumsuddeen Abulfureh Ben Jowzee, who ordered me to forsake music meetings, and to lead a life of retirement, the spring-tide of youth prevailed, the desire of sensual gratification not admitting of restraint; and, in contradiction to the advice of my patron, I abandoned myself to the enjoyments of singing and of convivial society. When the Sheik's advice occurred to my recollection, I used to say, "If the Câzy were of our party, he would rub his hands together in rapture; if the Mohtesib would drink wine, he would excuse him who is intoxicated." One night I entered into the society of a tribe, amongst whom was such a minstrel, you would say that the sound of his bow would break the arteries, and his voice was more horrid than the lamentations of a man for the death of his father. Sometimes the audience put their fingers into their ears, that they might not hear him; and sometimes they placed

their fingers on their lips, as a signal for him to be silent. The heart may be captivated by the sound of sweet melody, but such a singer as thou art can only give delight by being silent. No one will experience pleasure from your singing excepting at the time of your departure, when you stop your breath.

When this harper began singing, I said to the master of the house, "For God's sake put quicksilver into my ears, that I may not hear; or else open the door, that I may escape." In short, out of regard to my friends, I accommodated myself to their inclination, and with great exertion passed the night until daybreak. The Mouzzin proclaimed prayers out of season, not knowing how much of the night had elapsed. Ask the length of the night from my eyelids, which have not been closed a single moment. In the morning, by way of benediction, I took the turban from my head, and my direms out of my girdle, and, presenting them to the singer, I embraced him, and returned him many thanks. My companions, seeing me behave towards him in so unusual a manner, imputed it to weakness of understanding, and laughed within themselves. One of them extended the tongue of opposition, and began reprimanding me, saying, "In this matter you have not acted as becometh a wise man, to have given part of your professional

dress to a singer, who during his whole life never at one time had a direm in his hand, nor ever saw a particle of gold on his drum; such a singer (far may he remain from this happy mansion) no one ever saw him twice in the same place. Of a truth, when the sound came out of his mouth, it made men's hair stand on end. The sparrow flies away from the dread of him; he distracts our intellects, and tears his own throat." I answered, "You should stop your railing, because, in my opinion, he possesses miraculous talents." He replied, "Communicate this discovery, in order that we may unite with you, and ask pardon for the joke which has passed." I replied, that my Sheik had repeatedly enjoined me not to frequent singing parties, and had given me many admonitions, to which I had paid no attention, until this night, when the star of auspiciousness and good fortune guided me to this house, where, by the means of this singer, I had made a vow never again to approach singing or convivial parties. A pleasant voice from a sweet palate, mouth, and lips, whether tempered with musical art or not, captivates the heart; but the musical modes of Ushak, Sifuhân, and Hejaz, from the windpipe of a contemptible minstrel, are disgusting.

TALE XXI.

THEY asked Lokman from whom he had learnt urbanity; he replied, "From those of rude manners; for whatsoever I saw in them that was disagreeable, I avoided doing the same. Not a word can be said, even in the midst of sport, from which a wise man will not derive instruction; but if an hundred chapters of philosophy are read to an ignorant person, it will seem to his ears folly and sport."

TALE XXII.

THEY tell a story of a certain religious man, who in one night would eat ten pounds of food, and who before the morning would have completely finished the Koran in his devotions. A holy man hearing this, said, "If he had eaten half a loaf, and slept, it would have been much more meritorious." Keep your belly unencumbered with food, in order that you may be able to discern the light of divine knowledge. You are void of wisdom, because you are crammed up to your nose with food.

TALE XXIII.

TO one who through wickedness had forfeited the divine favor, the lamp of grace shone on his path, whereby he entered into the circle of the religious; and, by the blessing of their society and righteousness, his depravities were exchanged for virtuous deeds, and he ceased to entertain any sensual inclinations: nevertheless, the tongue of calumny was still exercised on his character; his former manners being remembered, and no credit given to his piety and virtues.

By means of repentance you may be delivered from the wrath of God; but you cannot escape from the tongues of men. Unable to support the violence of reproachful tongues, he lamented his situation to his superior. The Sheik wept, and said, "How can you be sufficiently grateful for this blessing, that you are better than they suppose you to be? how often will you repeat, 'Evil-minded and envious men are seeking out my faults, wretch that I am!' If they rise up to shed your blood, or if they sit down wishing you evil, be thou good, although mankind speak evil of you, which is better than being bad, whilst they think you good. But look at me, of whose perfection mankind entertain an high

opinion, at the same time that I am imperfection itself. If I had performed what they ascribe to me, I should indeed be a man of virtue and piety.

"Of a truth, I conceal myself from the eyes of my neighbors; but God knoweth my secret and public actions. I shut the door against men, that they may not discover my faults; what advantage is there in shutting the door, as the Omniscient knoweth both what is hidden and what is manifest?"

TALE XXIV.

I LAMENTED to a venerable Sheik, that some one had accused me falsely of lasciviousness. He replied, "Put him to shame by your virtue. Let your conduct be virtuous, when it will not be in the power of the detractor to convict you of evil. When the harp is in tune, how can it suffer correction from the hand of the musician?"

TALE XXV.

THEY asked one of the Sheiks of Damascus what was the condition of the sect of Soofies? He replied: "They formerly were, in the world, a society of men apparently in distress, but in reality contented; but now they are a tribe in appearance satisfied, but inwardly discontented."

When your heart is continually wandering from one place to another, you will have no satisfaction in solitude. Though you possess riches, rank, lands, and chattels, if your heart is with God, you are a recluse.

TALE XXVI.

I RECOLLECT that once I had travelled the whole night with the caravan, and in the morning had gone to sleep by the side of a desert. A distracted man, who had accompanied us in the journey, set up a cry, took the road of the desert, and did not enjoy a moment's repose. When it was day, I asked him what was the matter? He replied, "I heard the nightingales on the trees, the partridges in the

mountains, the frogs in the water, and the brutes in the desert, uttering their plaintive notes and doleful lamentations; I reflected that it did not become a human being, through neglect of my duty, to be asleep, whilst all other creatures were celebrating the praises of God." Last night, towards morning, the lamentations of a bird deprived me of reason, patience, power, and sensation. When my voice reached the ears of a sincere friend, he said, "I could not have believed that the notes of a bird would in such a manner have deprived you of your senses." I replied, "It is not consistent with the laws of human nature, that, whilst a bird is reciting the praises of God, I should be silent."

TALE XXVII.

ONCE I travelled to Hejaz along with some young men of virtuous disposition, who had been my intimate friends and constant companions. Frequently, in their mirth, they recited spiritual verses. There happened to be in the party an Abid, who thought unfavorably of the morals of Durwaishes, being ignorant of their sufferings. At length we arrived at the grove of palm-trees of Beni Hullal, when a boy of a

dark complexion came out of one of the Arab families, and sang in such a strain as arrested the birds in their flight through the air. I beheld the Abid's camel dancing, and after flinging his rider, he took the road of the desert. I said: "O Sheik, those strains delighted the brutes, but made no impression on you: knowest thou what the nightingale of the morning said to me? What kind of a man art thou, who art ignorant of love? The camel is thrown into ecstasy by the Arabic verses, for which, if thou hast no relish, thou art a cross-grained brute. When the camel is captivated with ecstatic frenzy, that man who can be insensible is an ass. The wind blowing over the plains causes the tender branches of the ban-tree to bend before it, but affects not the hard stone. Everything that you behold is exclaiming the praises of God, as is well known unto the understanding heart: not only the nightingale and the rose-bush are chanting praises to God, but every thorn is a tongue to extol him."

TALE XXVIII.

A CERTAIN king, when arrived at the end of his days, having no heir, directed in his will, that in the morning after his death, the first person who entered the gate of the city, they should place on his head the crown of royalty, and commit to his charge the government of the kingdom. It happened that the first person who entered the city gate was a beggar, who all his life had collected scraps of victuals, and sewed patch upon patch. The ministers of state, and the nobles of the court, carried into execution the king's will, bestowing on him the kingdom and the treasure. For some time the Durwaish governed the kingdom, until part of the nobility swerved their necks from his obedience, and all the surrounding monarchs, engaging in hostile confederacies, attacked him with their armies. In short, the troops and peasantry were thrown into confusion, and he lost the possession of some territories. The Durwaish was distressed at these events, when an old friend, who had been his companion in the days of poverty, returned from a journey, and, finding him in such an exalted state, said: "Praised be the God of excellence and glory, that your high fortune has aided you, and prosperity been your

guide, so that a rose has issued from the brier; and the thorn has been extracted from your foot, and you have arrived at this dignity. Of a truth, joy succeeds sorrow; the bud sometimes blossoms, and sometimes withers; the tree is sometimes naked and sometimes clothed." He replied: "O brother, condole with me, for this is not a time for congratulation. When you saw me last, I was only anxious how to obtain bread; but now I have all the cares of the world to encounter. If the times are adverse, I am in pain; and if they are prosperous, I am captivated with worldly enjoyments. There is no calamity greater than worldly affairs, because they distress the heart in prosperity as well as in adversity. If you want riches, seek only for contentment, which is inestimable wealth. If the rich man should throw money into your lap, consider not yourself obliged to him; for I have often heard it said by pious men, that the patience of the poor is preferable to the liberality of the rich. If Bahram should roast an onager to be distributed amongst the people, it would not be equal to the leg of a locust to an ant."

TALE XXIX.

A CERTAIN person had a friend employed in the office of Dewan, with whom he had not chanced to meet for some time. Somebody said to him, "It is a long time since you saw such an one." He answered, "Neither do I wish to see him." It happened that one of the Dewan's people was present, who asked what fault his friend had been guilty of, that he was not inclined to see him. He replied, "There is no fault; but the time for seeing a Dewan is when he is dismissed from his office. In greatness and authority of office, they neglect their friends; in the day of adversity and degradation, they impart to their friends the disquietude of their hearts."

TALE XXX.

ABU HORIERA used every day to visit Mustefa (Mohammed), upon whom be the blessing and peace of God! The Prophet said, "O Abu Horiera, come not every day, that so affection may increase." They observed to a holy man, that, notwithstanding the benefits

which we derive from the sun's bounteousness, we have not heard any one speaking of him with affection. He replied, "That is because he can be seen every day, excepting in the winter, when, being veiled, he is beloved."

There is no harm in visiting men, but let it not be so often that they may say, It is enough. If you correct yourself, you will not need reprehension from another.

TALE XXXI.

HAVING become weary of the company of my friends at Damascus, I retired into the desert of Jerusalem, and associated with the brutes, till I was taken prisoner by the Franks, and consigned to a pit in Tripoli, to dig clay, along with some Jews. But one of the principal men of Aleppo, with whom I had formerly been intimate, happening to pass that way, recollected me, asked me how I came there, and in what manner I spent my time? I answered, "I fled into the mountains and deserts to avoid mankind, seeing on God alone reliance can be placed; conjecture then what must now be my situation, forced to associate with wretches worse than men. To have our feet bound with

chains in company with our friends, is preferable to living in a garden with strangers." He then had compassion on my condition, redeemed me for ten dinars from the Franks, and took me with him to Aleppo. He had a daughter, whom he gave me in marriage, with an hundred dinars for her dower. When some time had elapsed, she discovered her disposition, which was ill-natured, quarrelsome, obstinate, and abusive; so that she destroyed my happiness, in the manner that has been said. A bad woman, in the house of a good man, is his hell in this world. Take care how you connect yourself with a bad woman; defend us, O Lord, from this fiery trial! Once she reproached me, saying, "Art thou not he whom my father redeemed from captivity amongst the Franks for ten dinars?" I answered, "Yes, he ransomed me for ten dinars, and put me into your hands for a hundred."

I have heard that a certain great man delivered a sheep from the teeth and claws of a wolf, and the night following applied a knife to his throat. The expiring sheep complained of him, saying, "You delivered me from the claws of a wolf, but I have seen you at length act the part of the very wolf towards me."

TALE XXXII.

A CERTAIN king asked a religious man how he passed his valuable time; he replied, "All night I pray, in the morning I offer up my vows and petitions, and the whole day is spent in regulating my expenses." The king commanded that they should provide him a daily subsistence to relieve his mind from the cares of his family. O thou, who art enthralled with the cares of a family, look not for freedom in any other respect; sorrow for children, bread, raiment, and subsistence incapacitates you for contemplating the invisible world. The whole day I am reflecting that at night I shall be employed in my devotions; and at night, when I begin my prayers, I am thinking how I shall be able to provide food for my children next morning.

TALE XXXIII.

ONE of the hermits of Damascus had passed many years in the desert, in devotion, feeding on the leaves of trees. The king of that country, having gone to visit him, said, "It seems advisable to me that I should prepare a

place for you in the city, where you may perform your devotions more conveniently, and others be benefited by the blessing of your company, and take example from your good works." The hermit would not consent to this proposal. The ministers of state said, "It is necessary, for the satisfaction of his majesty, that you should remove into the city for a few days, to make an experiment of the nature of the place, when, if you should find your precious time disturbed by the society of others, the choice will still remain in your power." They have related, that the hermit came into the city, and that the king prepared for his reception a garden belonging to the palace. A delightful situation, refreshing the spirits; red roses vying with the cheeks of a beautiful damsel; hyacinths resembling the ringlets of a beloved mistress. Although in the depth of winter, yet these flowers had the freshness of new-born babes, who had not tasted the nurse's milk. The branches of the trees were ornamented with scarlet flowers, suspended amongst verdant foliage, shining like fire. The king sent him immediately a beauteous handmaid; her face, fair as the crescent moon, would fascinate an anchorite; and her angelic form, arrayed in all the peacock's pride and splendor, would at the first view deprive the most rigid moralist of the command of his passions. She

was followed by a youth of rare beauty, and most exquisite symmetry of form. He is surrounded by mortals parched with thirst, whilst he who hath the appearance of a cup-bearer bestoweth not drink. The eyes could not be satisfied with the sight of him, like one afflicted with the dropsy beholding the Euphrates. The hermit began to feast on dainties, was arrayed in elegant attire, regaled himself with fruits and perfumes, and took delight in the company of the virgin and her attendant. The sages have said, "that the ringlets of fair maids are chains for the feet of reason, and a snare for the bird of wisdom. In your service, I have lost my heart, my religion, and my reason. In truth, I am now the bird of wisdom, and you are the snare." To be brief, his state of enjoyment began to decline, in the manner as has been said, "Whenever a lawyer, a teacher, a disciple, or an orator, possessed of pure spirit, descends to mean worldly concernments, he will find himself enthralled, like flies with their feet in honey." Once the king, having an inclination to see him, found the holy man much altered in his appearance, having become plump, with a clear and rosy complexion. He was reclining on a pillow of damask silk, and the fairy-formed boy stood behind him with a fan made of peacock's feathers. The king rejoiced at his happy condition, and they

talked on various subjects, until the king concluded the conversation by saying, "I have an affection for two descriptions of men in the world, the learned, and the recluse." A vizier, a man of wisdom and experience, being present, said, O king, the law of benevolence requires that you should do good to both of them; give money to the learned, that others may be induced to study; but give nothing to recluses, in order that they may continue such. Durwaishes require not direms and dinars; when they receive money, look out for other Durwaishes. Whosoever possesseth a virtuous disposition, and has his mind devoted to God, is a religious man, without feeding on consecrated bread, or begging for broken victuals. The finger of a beautiful woman, and the tip of her ear, are handsome without an ear-jewel or a turquoise ring. He is a Durwaish who is virtuous and wise, although he tasteth not holy bread, nor the fragments of beggary. The lady endowed with an elegant form and a beautiful face is charming without paint or jewels. Whilst I have anything of my own, and covet the goods of others, if you do not call me a religious man, perhaps you will not be mistaken.

TALE XXXIV.

THE following story will exemplify what has been said above. A king, having some weighty affairs in agitation, made a vow that, in case of success, he would distribute a certain sum of money amongst men dedicated to religion. When, on his wish being accomplished, it was necessary to perform the conditions of his vow, he gave a purse of direms to one of his favorite servants, to distribute amongst the Zâhids. It was said that the youth was wise and prudent. The whole day he wandered about, and at night, when he returned, he kissed the money, and laid it before the king, saying, that he had not found any Zâhids. The king replied, "What a story is this! since I myself know four hundred Zâhids in this city." He replied, "O Lord of the world! those who are Zâhids will not accept of money, and they who take it are not Zâhids." The king laughed, and said to his courtiers, "So much as I want to favor this body of men, the worshippers of God, this saucy fellow thwarts my inclination, and he has justice on his side. If a Zâhid accepts direms and dinars, you must seek somewhere else for a religious man."

TALE XXXV.

THEY asked a certain wise man, what was his opinion of consecrated bread? He replied: "If they receive it in order to compose their minds, and to promote their devotions, it is lawful; but if they want nothing but bread, it is illegal. Men of piety receive bread to enjoy religious retirement, but enter not into the cell of devotion for the sake of obtaining bread."

TALE XXXVI.

A DURWAISH came to a place where the master of the house was of a hospitable disposition. The company consisted of persons of understanding and eloquence, who separately delivered a joke or pleasantry in a manner becoming men of wit. The Durwaish, having travelled over the desert, was fatigued, and had not eaten anything. One of the company observed to him, merrily, that he also must say something. The Durwaish replied, that he did not possess wit and eloquence like the rest, and neither being learned, he hoped they would be satisfied with his reciting a single distich. They

one and all eagerly desired him to speak, when he said, "I am a hungry man, in whom a table covered with food excites strong appetite; like a youth at the door of the female bath." They all applauded, and ordered the table to be laid for him. The host said, "O my friend, stop a little, as my servants are preparing some minced meat." The Durwaish raised up his head, and said, "Forbid them to put forced-meat on my table, for to the hungry plain bread is a savory dish."

TALE XXXVII.

A PUPIL complained to his spiritual guide of being much disturbed by impertinent visitors, who broke in upon his valuable time, and he asked how he could get rid of them. The superior replied: "To such of them as are poor, lend money, and from those that are rich ask something, when you may depend upon not seeing one of them again. If a beggar was the leader of the army of Islamism, the infidels would flee to China through fear of his importunity."

TALE XXXVIII.

A LAWYER said to his father: "Those fine speeches of the declaimers make no impression on me, because I do not see that their actions correspond with their precepts. They teach people to forsake the world, whilst themselves accumulate property. A wise man, who preaches without practising, will not impress others. That person is wise who abstaineth from sin, not he who teacheth good to others, whilst himself committeth evil. The wise man who indulges in sensual gratifications, being himself bewildered, how can he guide others?" The father replied: "O my son! you ought not, merely from this vain opinion, to reject the doctrines of the preacher, thus pursuing the paths of vanity, by imputing errors to the learned; and whilst you are searching for an immaculate teacher, are deprived of the benefits of learning; like the blind man, who, one night falling into the mud, cried out, 'O Muslems, bring a lamp to show me the way.' An impudent woman, who heard him, said, 'You cannot see a lamp; what, then, can it show you?' Moreover, the society of the preacher resembles the shop of a trader, where, until you pay money, you cannot carry away the goods: and here, unless you come

with good inclination, you will not derive any benefit. Listen to the discourse of the learned man with the utmost attention, although his actions may not correspond with his doctrine. It is a futile objection of gainsayers, that how can he who is asleep awaken others?" It behooveth a man to receive instruction, although the advice be written on a wall.

TALE XXXIX.

A CERTAIN holy man having quitted a monastery, and the society of religious men, became a member of a college. I asked what was the difference between being a learned or a religious man, that could induce him to change his society? He replied, "The devotee saves his own blanket out of the waves, and the learned man endeavors to rescue others from drowning."

TALE XL.

A DRUNKEN man was sleeping on the highway, overcome by the power of intoxication: a devotee passed by, and beheld his

condition with detestation. The young man lifted up his head and said: "When you meet an inconsiderate person, pass him with kindness; and when you see a sinner, conceal his crime, and be compassionate. O thou, who despisest my indiscretion, why dost thou not rather pity me? O holy man, avert not thy face from a sinner, but regard him with benignity. If my manners are unpolished, nevertheless behave yourself towards me with civility."

TALE XLI.

A COMPANY of dissolute men came to dispute with a Durwaish, and made use of improper expressions; at which being offended, he went to his spiritual guide, and complained of what had happened. He replied: "O my son, the habit of a Durwaish is the garment of resignation; whosoever weareth this garb, and cannot support injuries, is an enemy to the profession, and is not entitled to the dress. A great river is not made turbid by a stone; the religious man who is hurt at injuries is as yet but shallow water. If any misfortune befalleth you, bear with it; that, by forgiving others, you may yourself obtain pardon. O my brother,

seeing that we are at last to return to earth, let us humble ourselves in ashes before we are changed into dust."

TALE XLII.

ATTEND to the following story. In the city of Baghdad there happened a contention between the flag and the curtain. The flag, disgusted with the dust of the road and the fatigue of marching, said to the curtain in displeasure: "You and myself are schoolfellows, both servants of the Sultan's court. I never enjoy a moment's relaxation from business, being obliged to travel at all seasons; you have not experienced the fatigue of marching, the danger of storming the fortress, the perils of the desert, nor the inconveniences of whirlwinds and dust: my foot is more forward in enterprise, — why, then, is thy dignity greater than mine? You pass your time amongst youths, beautiful as the moon, and with virgins odoriferous as jasmine. I am carried in the hands of menial servants; and travel with my feet in bands, and my head agitated by the wind." The curtain replied, "My head is placed on the threshold, and not, like yours, raised up to the sky: whosoever through folly exalts his neck, precipitates himself into distress."

TALE XLIII.

A HOLY man saw a wrestler distracted and foaming at the mouth with rage: he inquired the cause, and was told some one had given him abuse. He said: "This paltry fellow, who can lift a stone of a thousand pounds' weight, is not able to bear a single word. Resign your boasting pretensions to strength and fortitude, you weak-spirited wretch! What is the difference between such a man and a woman? Show your power by engaging others to speak kindly to you: it is not courage to drive your fist against another man's mouth, if you are able to tear the front of an elephant; he is no man who hath not humanity. The sons of Adam are formed of humble earth; if you possess not humility, neither are you a man."

TALE XLIV.

THEY interrogated a learned man concerning the character of his brethren, the Sufis. He answered: "The meanest of their excellences is, that they prefer gratifying the desire of their friends to attending to their own

affairs; and the sages have said, 'The brother who is intent upon his own affairs is neither brother nor relation: your fellow-traveller, if he walks faster than yourself, is not your companion: place not your affections on any one who is not attached to you. If there be not religion and piety amongst relatives, it is best to break off connections with our kindred.'" I recollect that an adversary objected to the sentiment in the above distich, and said, that in the Koran the Most High God has forbidden that we should break off connection with relatives, and has commanded us to prefer friendship with relations to that of others; and that what I had said above was contrary to this precept. I replied, "You are mistaken, it agrees with the Koran. God said, If your parents insist that you should join as partners with me those things of which you are ignorant, then do not obey them. A thousand relations, who are ignorant of God, ought to be sacrifices for one stranger who acknowledges him."

TALE XLV.

A MERRY fellow of Baghdad married his daughter to a shoemaker. The little man, having a flinty heart, bit the girl's lips in such a manner, that they trickled with blood. In the morning, her father, beholding her in such plight, went to his son-in-law, and said to him, "O you worthless fellow! what kind of teeth have you got thus to chew her lips, as if they were made of leather? I am not speaking in jest, leave off your jokes, and have your legal enjoyment. When bad manners become habitual, they cannot be got rid of until death."

TALE XLVI.

A CERTAIN lawyer had a very ugly daughter, who was marriageable; but although he offered a considerable dower, and other valuables, no one was inclined to wed her. Brocade and damask will appear disgustful on a bride who is ugly. In short, through necessity, he married her to a blind man. It is said that in the same year there arrived from Ceylon a physician who could restore sight to the blind.

They asked the father why he would not have his son-in-law cured. He said, "Because he was afraid that, if he should recover his sight, he would divorce his wife. It is best that the husband of an ugly woman should be blind."

TALE XLVII.

A CERTAIN king regarded with contempt the society of Durwaishes, which one of them having the penetration to discover, said, "O king! in this world you have the advantage of us in external grandeur, but with regard to the comforts of life we are your superiors; at the time of death we shall be your equals; and at the resurrection our state will be preferable to yours." Although the conqueror of kingdoms enjoyeth absolute sway at the same time that the Durwaish may be in want of bread, yet in that hour when both shall die they will carry nothing with them but their winding-sheets. When you wish to make up your burdens for quitting this world, the state of the beggar will be preferable to that of the monarch. The Durwaish exhibits a patched garment and shaved hair, but in truth his heart is alive and his passions subdued. He is not a

person that will advance his pretensions among mankind; and if men oppose his inclination, he will not engage in strife. If a millstone should roll down from a mountain, he has but little faith who gets out of the way of it. The Durwaish's course of duty consists in invoking and praising God, in obeying and worshipping him, in giving alms, in being content, in believing the unity of the deity, and in reliance on God, with patient resignation to his will. Whosoever is endowed with these qualities is a Durwaish indeed, although he be arrayed in a robe; and on the contrary, an idle prater, who neglects his prayers, and is a slave to his passions, who turns day into night in sensual gratifications, and night into day in drowsy indolence, eating anything that falls in his way, and saying whatever comes uppermost, such an one is a profligate, although he wears nothing but a blanket. O thou, whose inward parts are void of piety, and whose outside beareth the garb of hypocrisy, hang not a gorgeous curtain before the door of a house constructed of reeds.

TALE XLVIII.

I SAW some nosegays of fresh roses tied to a dome with some grass. I said, "What is this worthless grass, that it should thus be in the company of roses?" The grass wept, and said: "Be silent; the benevolent forget not their associates; although I have neither beauty, nor color, nor odor, still am I not the grass of God's garden? I am the servant of the munificent God, nourished from of old by his bounty; whether I possess any virtue or not, yet I look for the mercy of God. Although I have not any worth, neither possess the means of showing my obedience; he is able to save his servant, although destitute of all other support. It is the custom that masters should liberate their old slaves. O God, who hast ornamented this world with thy creatures, bestow liberty on this thine old servant. O Saadi, pursue the road to the temple of resignation. O man of God, walk in the path of righteousness. Unfortunate is that person who turns his head from this gate, since he will not be able to find another."

TALE XLIX.

THEY asked a wise man which was preferable, fortitude or liberality? he replied: "He who possesseth liberality hath no need of fortitude. It is inscribed on the tomb of Bahram-Goar, that a liberal hand is preferable to a strong arm." Hatim Tai no longer exists; but his exalted name will remain famous for virtue to eternity. Distribute the tithes of your wealth in alms, for when the husbandman lops off the exuberant branches from the vine, it produces an increase of grapes.

CHAPTER III.

Of the Excellency of Contentment.

TALE I.

AN African mendicant at Aleppo, in the quarter occupied by the dealers in linen cloths, was saying, "O wealthy Sirs, if there had been justice amongst you, and we had possessed contentment, there would have been an end of beggary in this world." O contentment, make me rich! for without thee there is no wealth. Lokman made choice of patience in retirement. Whosoever hath not patience, neither doth he possess philosophy.

TALE II.

IN Egypt dwelt two sons of a nobleman, one of whom acquired learning, and the other gained wealth; the former became the most

learned man of his time, and the other prince of Egypt. Afterwards the rich man looked with contempt on his learned brother, and said, "I have arrived at monarchy, and you have continued in the same state of poverty." He replied, "O brother it behooveth me to be the more thankful to the divine Creator, since I have found the inheritance of the prophets, that is wisdom; and you have got the portion of Pharaoh, and Haman, or the kingdom of Egypt. I am the ant which men tread under their feet, and not the wasp of whose sting they complain. How shall I express my grateful sense of such blessing that I am not possessed of the means of oppressing mankind?"

TALE III.

I HEARD of a Durwaish who was suffering great distress from poverty, and sewing patch upon patch, but who comforted himself with the following verse: "I am contented with stale bread, and a coarse woollen frock, since it is better to bear the weight of one's own necessities than to suffer the load of obligation from mankind." Somebody said to him, "Why do you sit quiet, whilst such an one in this city has

a liberal mind, and possesses universal benevolence, being ever willing to assist the pious, and always ready to comfort every heart. If he were apprised of your condition, he would consider it an obligation to satisfy your wants." He replied, "Be silent, for it is better to die of want than to expose our necessities to any one; for they have said that to sew patch upon patch and be patient, is preferable to writing a petition to a great man for clothing." Of a truth, it is equal to the torments of hell to enter into paradise by the help of one's neighbor.

TALE IV.

ONE of the kings of Persia sent a skilful physician to Mustufa, upon whom be peace! He had been some years in Arabia without any one having come to make trial of his skill, neither had they applied to him for any medicine. One day he came to the prince of prophets and complained, saying, "They sent me to dispense medicines to your companions, but to this day no one hath taken notice of me, that I might have an opportunity of performing the service to which I had been appointed." Mohammed replied, "It is a rule with these

people never to eat until they are hard pressed by hunger, and to leave off eating whilst they have a good appetite." The physician said, "This is the way to enjoy health." He then made his obeisance and departed. The physician begins to speak when evil would result from his silence; either when there is eating to excess, or when death might ensue from too much abstinence. Then doubtless his speech is wisdom, and such a meal will be productive of health.

TALE V.

A CERTAIN man having made many vows which he broke, a venerable personage said to him, "I know that you make it a practice to eat a great deal; and that your inclination to restrain your appetite is weaker than a hair, whilst your appetite in the manner you indulge it would break a chain: but a day may come when this intemperance may destroy you. Somebody nourished a wolf's whelp, which when full-grown tore his master to pieces."

TALE VI.

IN the annals of Ardsheer Babûkan, it is recorded, that he asked an Arabian physician, what quantity of food ought to be eaten in the course of a day. He answered, that the weight of one hundred direms was sufficient. The king asked what strength could be derived from so small a quantity? The physician replied, "This quantity is sufficient to support you, and whatever more you eat, you must carry. We eat to live and praise God; you believe that you live to eat."

TALE VII.

TWO Durwaishes of Khorasan, who had entered into strict intimacy, travelled together; one, who was infirm, would fast for two days, and the other, who was robust, used to eat three times a day. It happened that they were seized at the gate of a city on suspicion of being spies, were both confined in the same room, and the door closed up with mud. After a fortnight it was discovered that they were innocent. On opening the door, they found the strong man

dead, and the infirm one alive. They were astonished at the circumstance; but a philosopher said, that the contrary would have been more wonderful, for the one who was a great eater was not able to support abstinence; and the other, who was weak, having his body in subjection, and being used to fasting, had happily escaped. A person who has accustomed himself to eat sparingly, when difficulty occurs, bears it easily; but if in time of prosperity he has been used to pamper himself, when he meets with distress he sinks under it.

TALE VIII.

A CERTAIN wise man admonished his son against eating to excess, because repletion occasions sickness. The son answered, "O father! hunger killeth; and have you not heard the saying of the sages, that it is better to die of excess, than to suffer the pangs of hunger?" The father replied, "Be moderate, for God hath said, Eat ye and drink, but not to excess. Eat not so much as to cram yourself up to the throat, neither so little that you should die of weakness. Although food is the means of sustaining life, yet, when taken to excess, it becomes injurious.

If you eat conserve of roses without inclination it is pernicious, but dry bread after fasting is as delicious as conserve of roses."

TALE IX.

THEY asked a sick man, what his heart desired? he replied, "Only this, that it may not desire anything." When the stomach is oppressed, and the belly suffering pain, there is no benefit in having all other matters in perfection.

TALE X.

A BUTCHER in the city of Wasit, to whom the Sufis had contracted some debts, was every day importuning them for payment, and made use of very harsh language. The society was much distressed at his reproaches, but had no remedy besides patience. A holy man of their fraternity said, "It is easier to satisfy the appetite with a promise of food, than to put off the butcher with promise of payment. It is better to relinquish the favor of the great man, than to suffer violence from his porter. It is

better to die for want of meat, than to endure the importunities of the butcher."

TALE XI.

A CERTAIN gallant man was grievously wounded in an expedition against the Tartars; somebody said, Such a merchant has an unguent, of which perhaps he might give you a little were you to ask it. The merchant was notorious for his parsimony. If the sun had been on his table instead of bread, no one would have seen light in the world until the day of judgment. The gallant man replied: "If I ask for the unguent, it is uncertain whether he will give it or not, and if he should give it, the effect is doubtful. On every account to ask of such a man is a deadly poison."

That which you obtain by entreaty from mean people may benefit the body, but it injures the soul; and the sages have said, If the water of immortality, for example, was to be sold in exchange for reputation, the wise man would not purchase it; for an honorable death is preferable to a disgraceful life. If you eat colocynth from the hand of a kind man, it is preferable to

a sweetmeat given by one who has a crabbed countenance.

TALE XII.

A CERTAIN learned man who had a large family to support, with very scanty means, represented his case to a great man who entertained a favorable opinion of him. He disapproved of the application, deeming it unworthy of a man of spirit. When you are dissatisfied with your fortune, approach not your dearest friend, or you will turn his pleasure into sorrow. When you expose your distress, preserve a lively and smiling appearance; he never fails in his pursuit, who maintains a joyful countenance. It is said, that the great man increased his pension a little, but treated him with less respect than formerly. After some time, perceiving this diminution of affection, he said: "Evil is that food which you obtain in the time of distress; the kettle is indeed upon the hearth, but your reputation is diminished. He increased my bread, and lessened my honor; it is better to be destitute of means, than to suffer the disgrace of solicitation."

TALE XIII.

A DURWAISH having a pressing want, somebody said to him, "Such an one has inconceivable wealth, and were he apprised of your condition, he would not suffer any delay to happen in supplying you." He answered, "I do not know him." The other said, "I will conduct you"; and, taking hold of his hand, showed the way to his house. The Durwaish, on beholding one sitting who had a hanging lip and a severe countenance, said nothing, but returned.

The other asked what he had done. He replied, "I gave his bounty in exchange for his visit. Expose not your want to one of a sour countenance, for you will be distressed by his ill-nature. If you disclose the sorrows of your heart to any one, let it be to him whose pleasant countenance will assure you prompt payment."

TALE XIV.

THERE happened one year such a drought at Alexandria, that men could not support it with patience; the doors of heaven were shut against the earth, and the lamentations of all creatures reached the sky. There was neither bird, beast, fish, nor insect which had not sent up its petitions to heaven. It is wonderful that the smoke of the aspirations from the hearts of all creatures should not have collected in the form of clouds, and their tears been converted into an inundation of rain. In such a year an hermaphrodite (far be such an one from our friends!)—as using words to describe him is contrary to good breeding, especially in polite company; but at the same time, it is not proper to pass him over in silence, because some people might impute it to the ignorance of the relator. Therefore I shall abridge my meaning in the following verses. From a little we judge of much; an handful is a sample of an ass-load. If a Tartar should kill that hermaphrodite, no one could require his blood in retaliation. How long will he continue to resemble the bridge at Bughdâd, which has water running under, whilst men are passing over it?—This person, of whom I have given some description, was at that time

possessed of immense wealth; amongst the needy he distributed gold and silver, and provided a table for the entertainment of travellers. A company of Durwaishes, perishing with want, were inclined to have accepted his invitation, and came to ask my advice. I dissuaded them from their inclination, and said: "The lion will not eat the dog's leavings, although he should perish with hunger in his den. In the present case, submit to the pangs and cravings of hunger, and hold not up your hand to implore charity from a mean wretch. If a man destitute of virtue should equal Feridoon in wealth and power, yet account him nobody. The variegated silk and fine linen on the back of a blockhead are lapis lazuli and gold on a wall."

TALE XV.

THEY asked Hatim Tai, if he had ever seen or heard of any person in the world more noble-minded than himself. He replied: "One day, after having sacrificed forty camels, I went along with an Arab chief to the skirt of a desert, where I saw a laborer, who had made up a bundle of thorns; whom I asked why he did not go to the feast of Hatim Tai, to whose

table people were repairing in crowds? he answered, 'Whosoever eateth bread from his own labor will not submit to be under obligation to Hatim Tai.' I considered this man as my superior in generosity and liberality."

TALE XVI.

MOSES the prophet, upon whom be peace! saw a Durwaish, who, for want of clothes, had hidden himself in the sand; he said, "O Moses, implore God to bestow on me a subsistence, for I am perishing in distress." Moses prayed, and God granted him assistance. Some days after, when Moses was returning from performing his devotions, he saw the Durwaish apprehended, and a crowd of people gathered round him. On inquiring what had happened to him, they replied, "Having drank wine, he made a disturbance, and killed a man: now they are going to exact retaliation." If the poor cat had wings, she would not leave a sparrow's egg in the world; and if a mean wretch should happen to get into power, he would become insolent, and twist the hands of the weak. Moses acknowledged the wisdom of the Creator of the universe, and asked pardon for his boldness,

repeating the following verse of the Koran, "If God were to open his stores of subsistence for his servants, of a truth they would rebel on the earth." O vain man, what hast thou done to precipitate thyself into destruction? Would that the ant had not been able to fly!

When a mean wretch obtains promotion and wealth, of a truth he requires a thump on the head. Is not this the adage of a sage? It were better for the ant not to have wings. Our Heavenly Father hath honey in abundance, but his son is affected with a feverish complaint. He who doth not make you rich, knoweth what is good for you better than you do yourself.

TALE XVII.

I SAW an Arab sitting in a circle of jewellers of Basrah, and relating as follows: "Once on a time, having missed my way in the desert, and having no provisions left, I gave myself up for lost: when I happened to find a bag full of pearls, I shall never forget the relish and delight that I felt on supposing it to be fried wheat; nor the bitterness and despair which I suffered, on discovering that the bag contained pearls. In the parched desert of quicksands, pearls or shells,

in the mouth of the thirsty traveller, are alike unavailing. When a man destitute of provisions is fatigued, it is the same thing to have in his girdle gold or potsherds."

TALE XVIII.

AN Arab laboring under excessive thirst, exclaimed, "I wish that for one day before my death this my desire may be gratified,—that a river dashing its waves against my knees, I may fill my leather sack with water."

In like manner a traveller, who had lost his way in the great desert, had neither strength nor provisions remaining; but a few direms in his girdle. He had wandered about a long time without finding the road, and perished for want. A company of men arrived, and saw the direms lying before his face, and the following words written on the ground: "If the man destitute of food were possessed of pure gold, it would avail him nothing. To a poor wretch in the desert, parched with the heat of the sun, a boiled turnip is of more value than virgin silver."

TALE XIX.

I NEVER complained of the vicissitudes of fortune, nor murmured at the ordinances of Heaven, excepting once, when my feet were bare, and I had not the means of procuring myself shoes. I entered the great mosque at Cufah with a heavy heart, when I beheld a man who had no feet. I offered up praise and thanksgiving to God for his bounty, and bore with patience the want of shoes. A broiled fowl in the eyes of one who has satisfied his appetite, is of less estimation than a leaf of greens on a dish; but to him who hath not the means of procuring food, a boiled turnip is equal to a broiled fowl.

TALE XX.

A CERTAIN king, attended by some of his principal nobility, on a hunting party, in the winter, was benighted at a long distance from any town. Having discovered the cottage of a peasant, the king said, "Let us go there for the night, that we may not suffer inconvenience from the cold." One of the courtiers replied, "It is beneath the dignity of a monarch to take

shelter in the cottage of a mean peasant; we will pitch a tent on this spot, and light a fire." The peasant being apprised of the circumstance, prepared such food as he could provide, which he brought, and presented to the king, and kissing the earth, said, "The Sultan's high dignity will not suffer any degradation by this condescension; but these gentlemen are not willing that the peasant's humble state should be exalted." The king approved of his speech, and passed the night in the cottage. In the morning, he bestowed on the peasant a dress and money. I heard that he accompanied the king's stirrup a few paces, and said, "The king's dignity and splendor have not suffered any diminution by his condescension in suffering himself to be entertained under the peasant's roof, but the corner of the rustic's cap has been exalted to the sun by such a monarch having overshadowed his head."

TALE XXI.

THEY tell a story of a horrible mendicant, who was possessed of considerable wealth. A certain king said to him, "It appears that you are exceedingly rich, and as I have a pressing demand, if you will assist me with a small

sum out of your wealth, by way of loan, when the public finances are in a flourishing state I will repay you." He replied, "It does not suit the high dignity of the Lord of the world to soil the hand of ambition with money belonging to such a beggar as myself, who has collected it grain by grain." He replied, "Don't distress yourself on that account, as I shall pay it away to the Tartars. Filthy things are fit for those who are impure. They say that dung does not make clean plaster, and we answer that we want it to stop dirty holes. If the water of a well belonging to a Christian is impure, what signifies this, if we use it to wash the corpse of a Jew?" I heard that he slighted the king's command, began to dispute, and to behave with insolence. Whereupon the king ordered that the subject of disputation should be taken from him with violence and reproach.

When an affair cannot be accomplished by kind treatment, it becomes necessary to effect it by harshness. When a person is not ready to contribute of himself, it is proper that some one should force him.

TALE XXII.

I SAW a merchant who possessed one hundred and fifty camels laden with merchandise, and fifty slaves and servants. One night, in the island of Kish, he entertained me in his own apartment, and during the whole night did not cease talking foolishly, saying, "I have such and such property in Turkistan, and such goods in Hindostan; these are the title-deeds of such a piece of ground; and for this matter, such an one is security." Sometimes he would say, "I have an inclination to go to Alexandria, the air of which is very pleasant"; then again, "No, I will not go, because the Mediterranean Sea is boisterous. O Saadi, I have another journey in contemplation, and after I have performed that, I will pass the remainder of my life in retirement, and leave off trading." I asked what journey it was. He replied, "I want to carry Persian brimstone to China, where I have heard it bears a very high price; from thence I will transport China ware to Greece: and take the brocades of Greece to India; and Indian steel to Aleppo; the glass-ware of Aleppo, I will convey to Yemen, and from thence go with striped cloths to Persia; after which I will leave off trade, and sit down in my shop." He spoke

so much of this foolishness, that at length, being quite exhausted, he said, "O Saadi, relate also something of what you have seen and heard." I replied, "Have you not heard, that once upon a time, a chief, as he was travelling in the desert of Ghoor, fell from his camel? He said that the covetous eye of the worldly man is either satisfied through contentment, or will be filled with the earth of the grave."

TALE XXIII.

I HEARD of a certain rich man, who was as notorious for parsimony as Hatim Tai for liberality. His external form was adorned with wealth, but the meanness of his disposition was so radicated, that he never gave even a loaf of bread to any one; he would not have bestowed a scrap on the cat of Abu Horaira, nor thrown a bone to the dog of the companions of the cave. In short, no one ever saw his door open, nor his table spread. A Durwaish never knew his victuals, excepting by the smell; no bird ever picked up any crumbs that fell from his table. I heard that he was sailing on the Mediterranean Sea towards Egypt, with all the pride of Pharaoh in his imagination, according to the word

of God, "until the time that he was drowned." Suddenly a contrary wind assailed the ship in the manner as they have said, "What can the heart do that it may not accord with your sorrowful disposition? the north-wind is not always favorable for the ship." He lifted up the hands of imploration, and uttered ineffectual lamentations, God hath said, "When you embark on ships, offer up your prayers unto the Lord."

Of what benefit will it be to the servant in the time of need, to lift up his hands in imploration, which are extended during prayers, but when any favor is wanted are folded under his arms? Bestow comfort on others with silver and gold, and from thence derive also benefit yourself. "Know thou, that this edifice of yours will remain; use, therefore, bricks of gold and bricks of silver." They have related, that he had poor relations in Egypt, who were enriched with the remainder of his wealth. At his death they rent their old garments, and make up silk and damasks. In that same week, I saw one of them riding a fleet horse, with an angelic youth running after him. I said, "Alas! if the dead man should return amongst his tribe and relations, the heirs would feel more sorrow in restoring him his estate than they suffered on account of his death." On the strength of the acquaintance which had formerly subsisted be-

tween us, I pulled his sleeve, and said, "Enjoy thou, O good man of happy endowments, that wealth which the late possessor accumulated to no purpose."

TALE XXIV.

A POWERFUL fish fell into the net of a debilitated fisherman, who not being able to hold it, the fish got the better of him, snatched the net out of his hand, and escaped. A boy went to fetch water from the river; the flood tide came in, and carried him away. The net had hitherto always taken the fish, but this time the fish escaped, and carried away the net. The other fishermen grieved at the loss, and reproached him, that, having such a fish in his net, he had not been able to hold it. He replied: "Alas, my brethren! what could be done, seeing it was not my lucky day, and the fish had yet a day remaining? A fisherman without luck catcheth not fish in the Tigris, neither will the fish without fate expire on the dry ground."

TALE XXV.

ONE who had neither hands nor feet having killed a milleped, a pious man passing by said, "Holy God, although this had a thousand feet, yet when fate overtook him he could not escape from one destitute of hands and feet." When the enemy who seizes the soul comes behind, fate ties the feet of the swift man. At that moment when the enemy attacks us behind, it is needless to draw the Kianyan bow.

TALE XXVI.

I SAW a fat blockhead clad in a rich dress and mounted on an Arab horse, with fine Egyptian linen round his head. Some one said, "O Saadi, what is your opinion of this notable dress on this ignorant brute?"

I replied: "It is like bad writing executed in water gold. In truth, amongst men he is an ass with the form and bleating of a calf. You cannot say this brute resembles a man, excepting in his garment, his turban and external form; of all his property, estate, and bodily faculties, it is not lawful to take anything but

his blood. If a man of noble birth should happen to be poor, imagine not that his dignity will be thereby lessened; but should a Jew be so rich as to drive a gold nail into his silver threshold, do not on that account esteem him noble."

TALE XXVII.

A THIEF said to a mendicant, "Are you not ashamed to hold out your hand to every sordid wretch to obtain a grain of silver?" He replied, "It is better to stretch out the hand for a grain of silver, than to have it cut off for having stolen a dang and a half."

TALE XXVIII.

THEY tell a story of a wrestler, who from adverse fortune was reduced to the extremity of misery. With a craving appetite, and destitute of the means of subsistence, he came complaining to his father, and requested leave to travel, if perchance by the strength of his arm he might be able to accomplish his wishes. Talents and skill are of no value with-

out being exhibited; they put lignum aloes on the fire, and rub musk. The father said: "O son, get out of your head impracticable imaginations, and draw back the foot of contentment within the skirt of safety; for the sages have said, 'Riches are not to be obtained by bodily exertion, but the remedy against want is to moderate our desires. No one can seize the skirt of wealth by force; it is lost labor to anoint the eyes of the blind with salve.' If every hair of your head possessed two hundred accomplishments, they would be of no use when fortune is unpropitious. What can a strong but unfortunate man do? The arm of fortune is better than the arm of strength."

The son said: "O father! the advantages of travelling are many, the recreation of the mind, profitable attainments, to see wonders, and to hear strange things; the view of cities; the conversation of mankind, the acquisition of honor, and attainment of manners; the increase of wealth, the means of gaining a livelihood, forming intimate connections, and the experience of the world, in the manner as has been observed by men of piety, 'As long as you stick to your shop, and to your house, never, O simpleton! will you become a man. Go and travel over the world, before the time shall arrive for your quitting it.'"

The father made answer: "O son, the advantages of travelling in the manner that you have set forth are doubtless very great; but most especially so for five classes of men: First, the merchant, who, possessing wealth and dignity, with beautiful slaves and handmaids and active servants, may pass every day in a new city, and every night in a different place, and may every minute, in delightful spots, recreate himself with worldly luxuries. The rich man is not a stranger, neither in the mountains nor in the deserts; wherever he goes he pitches his tent and takes up his quarters; whilst he who possesses not the comforts of life, but is destitute of the means of supporting himself, is a stranger, and unknown in his native country. Secondly, a learned man who on account of his sweet speeches, powerful eloquence, and store of knowledge, wherever he goes is universally sought after, and respected.

"The presence of a wise man resembles pure gold, because whithersoever he goeth they know his intrinsic value and consequence. An ignorant son of a rich man is like leather money passing current in a particular city, but which in a foreign country no one will receive for anything. Thirdly, the beautiful person, to whom the hearts of the virtuous are inclined, set a high value on his company, and consider it an honor to do him service. According to the

saying, 'A little beauty is preferable to great wealth.' A beautiful person is the balm for a wounded heart, and is the key of the locked door. The beautiful person, wheresoever he goes, meets with honor and respect, even if his father and mother should turn him out with displeasure. I saw a peacock's feather in the leaves of a Koran. I said, 'I consider this an honor much greater than your quality deserves.' He replied, 'Be silent; for whosoever has beauty, wherever he puts his foot, doth not every one receive him with respect? The son who is endowed with elegance and beauty careth not for his father's anger.'

"He is a rare pearl, let him not remain in the parent shell; and of a precious pearl every one will be the purchaser. Fourthly, a sweet singer, who with the throat of David arrests the waters in their course, and suspends the birds in their flight; consequently, by the power of this perfection, he captivates the hearts of mankind in general, and the religious are desirous of associating with him. My attention is engaged in listening to a sweet voice: who is this beautiful person playing on the double chord? How delightful is a tender and plaintive voice at the dawn of day, in the ears of those intoxicated with love! A sweet voice is better than a beautiful face; for the one gives sensual delight,

and the other invigorates the soul. Fifthly, the mechanic, who gains subsistence by the labor of his arm, that his good name may not be disgraced by the want of bread. According to this saying of the wise : —

" 'If a mechanic goes a journey from his own city, he suffers not difficulty nor distress ; but if the king of Neemroze should wander out of his kingdom, he would sleep hungry.' The above-mentioned qualities, which I have explained, are the means of affording comfort to the mind in travelling, and are the bestowers of sweet delight ; but he who does not possess them will enter the world with vain expectations ; and no one will hear his name, nor see any signs of him. Whomsoever the revolutions of Heaven in malice afflict, the world betrays. The pigeon who is not to see his nest again, fate conducts to the grain and snare."

The son said, " O father, how can I contradict another maxim of the sages, which says, ' The necessaries of life are distributed to all, yet the attainment thereof requires exertion ; and although misfortune is decreed, it is our duty to shun the way by which it enters'? Although our daily bread doubtlessly may come to us, yet reason requires that we should seek it out of doors. Although no one can die before it is decreed by fate, you have no occasion

to run into the jaws of the dragon. In my present situation, I am able to encounter a furious elephant, and to combat a devouring lion; and I have besides this inducement to travel, that I am no longer able to suffer indigence. When a man falls from his rank and dignity, what has he more to concern himself about? he is a citizen of the world. A rich man repairs at night to his palace, but wheresoever the Durwaish is overtaken by night, that place is his inn."

This he said, took leave of his father, asked his blessing, and departed. At his departure he was heard to say, "The artist to whom fortune is not propitious goeth to a place where his name is not known." He travelled until he arrived on the banks of a river, so rapid that stones dashed against stones, and the noise was heard at many miles' distance. It was a tremendous water, in which even waterfowls were not in safety; and the smallest of its waves would impel a millstone from the shore. He saw a number of people sitting at the ferry, each of whom had a small piece of money, and they were making up their bundles for the passage. The young man, having no money, used supplications, but without effect, they saying, "You cannot here commit violence on any one, and if you have money, there is no need of force." The inhuman boatman laughed at him, and

turned away, saying, "You have no money, and you cannot cross the river by means of your strength. Of what avail is the strength of ten men? Bring the money of one." The young man, incensed at this sarcasm, wished to be revenged on him. The boat had put off; he called out, "If you will be satisfied with this garment, which I have on my back, I will freely give it you." The boatman being greedy, brought back the boat. Covetousness sews up the eyes of the cunning, and covetousness brings both bird and fish into the net. As soon as the young man's hands were in reach of the boatman's beard and collar, he dragged him towards him, and knocked him down without ceremony. One of his comrades stepped out of the boat to help him, but experienced such rough treatment that he desisted. They both thought it advisable to pacify the young man, and compromised with him for the fare. When you see fighting, be peaceable, for a peaceable disposition shuts the door of contention. Oppose kindness to perverseness; the sharp sword will not cut soft silk.

By using sweet words, and gentleness, you may lead an elephant with a hair. In expiation of what had happened, they fell at his feet, and after bestowing hypocritical kisses on his hands and face, brought him into the boat, and carried him over, until they came to a pillar of

Grecian building that stood in the river, when the boatman called out, "The boat is in danger! let one of you who is the strongest and most courageous get upon this pillar, and lay hold of the boat's rope, that we may save the vessel." The young man, in the vanity of his strength, of which he had boasted, thoughtless of the offended heart of his enemy, paid no attention to this maxim of the sages, "If you have committed an offence towards another, and should afterwards confer a hundred kindnesses, think not that he will forget to retaliate upon thee that single offence; for the arrow may be extracted from the wound, but the sense of injury still rankles in the heart." What excellent advice gave Yuktash to Khiltash! If you have scratched your enemy, do not consider yourself safe. When from your hand the heart of another hath suffered injury, expect not to be free from affliction thyself. Fling not a stone against the walls of a castle, lest perchance a stone may be thrown at you from the castle. As soon as he had gathered the rope round his arm, and had reached the top of the pillar, the boatman snatched the rope out of his hand and drove forward the vessel. The helpless young man remained astonished: for two days, he suffered much distress, and underwent great hardship; the third day sleep overpowered him and flung

him into the river. After a day and a night he reached shore with some small remains of life. He fed on leaves of trees and roots of grass, until he had somewhat recruited his strength, when he bent his course to the desert, and arrived thirsty and hungry, and faint, at a well. He saw a number of people gathered round it, who were drinking a draught of water for a small piece of money. The young man, having no money, beseeched them for water, which they denying, he attempted to obtain it by force, but in vain; he knocked some of them down and beat them. They at length overpowered him, beat him unmercifully, and wounded him.

A swarm of gnats will engage an elephant, notwithstanding all his strength and valor. The little ants, when they meet with an opportunity, will strip off the skin of the fierce lion. Sick and wounded, he fell in with a caravan, which from necessity he followed. In the evening they arrived at a place that was infested by robbers. He saw the people of the caravan trembling through fear, and looking as if they expected to die. He said, 'Be not afraid, for I am one amongst you, who will encounter fifty men, and other men will support me.' The men, encouraged by his boasting, rejoiced at being in his company, and they supplied him with victuals and drink. The cravings of the young man's

appetite being very powerful, he ate and drank so much, that at length the inner demon was quieted, and being overpowered with fatigue, he fell asleep. An old experienced man, who had seen the world, and was in the caravan, said: "O companions, I am more afraid of your guard than of the robbers, for they tell a story of an Arab, who, having collected together some money, would not sleep alone in his house, for fear of being robbed by the Lowrians, but got one of his friends to stay with him, from the apprehension he had of being alone. He stayed with him several nights, but as soon as he got intelligence of the direms, he seized them, and made off. The next morning, they saw the Arab despoiled and lamenting. They asked what can be the matter, excepting that the thieves may have stolen your money? He replied, 'By God, not they, but the person who was the guard.' I never thought myself secure from the serpent, because I knew his disposition. A wound from the teeth of an enemy is most severe, when it is given under the semblance of friendship. How do you know, my friends, but what this young man may be one of the thieves, who by stratagem has introduced himself amongst us, in order that, when he finds an opportunity, he may give intelligence to his comrades? My advice, therefore, is this, that we leave him asleep

and depart." The advice of the old man was approved by his juniors, and as they were suspicious of this strong man, they took up their baggage, and, leaving him asleep, departed. The young man, when the sun shone on his shoulders, lifted up his head, and discovered that the caravan was departed. He wandered about a long time without being able to find the road. Thirsty and without food, he laid his head on the ground, in a style of despondency: "Who will converse with me now that the yellow camels are departed? A traveller has no friend, besides a traveller. He is the readiest to distress a traveller, who has not himself experienced the difficulties of travelling." He was uttering this sentence, when the king's son, having lost his attendants in pursuit of game, happening to come to the spot, overheard him, and seeing him of a good appearance, and in distressed circumstances, asked from whence he was, and how he came there. He gave a short account of what had befallen him; and the king's son, compassionating him, bestowed on him a garment, and money, and ordered a trusty person to accompany him, and see him safe to his own city. The father was rejoiced at the sight of him, and thanked God for his safe return. At night he related to his father what had happened in the boat, of the violence of the boatman, and of the

peasants, and the treachery of the caravan. The father said: "O son! did I not tell you, at the time of your departure, that the strong but poor man has his hand tied; and that his foot, though resembling the paw of a lion, is broken? What an excellent saying is that of the needy gladiator, —'A grain of gold is worth more than fifty pounds of strength.'"

The son replied: "O father! of a truth, without encountering difficulty, you cannot acquire riches; and without you endanger your life, you cannot gain the victory over your enemy; and without sowing seed, you cannot fill your barn. Don't you perceive that, in return for the little distress that I suffered, how much wealth I have brought with me; and for the sting that I endured, what a stock of honey I have acquired? Although we cannot enjoy more than Providence has assigned us, we ought not to be negligent in acquiring it. If the diver were to think of the jaw of the crocodile, he would never get in his possession precious pearls. The lower millstone does not move, and therefore sustains a great weight. What food can a ravenous lion find in his den? What game can be taken by a hawk that cannot fly? If you wait in your house for provision, your hands and feet will become as thin as those of a spider." The father

said: "O son, Heaven has befriended you this time, and good fortune has been your guide, so that you have been able to pluck the rose from the thorn, and to extract the thorn from your foot; and a great man met with you, pitied and enriched you, and healed your broken condition. But such instances are rare, and we ought not to expect wonders. The hunter doth not always carry off the game: perchance himself may one day become the prey of the tiger. In like manner as it happened to one of the kings of Persia, who, possessing a ring set with a valuable jewel, went once on a party of pleasure with some of his particular associates to Mussula Shiraz, and ordered that they should fix the ring on the dome of Asud, with a proclamation, that whoever shot an arrow through the circlet of it should have the ring. It chanced there were at that time four hundred experienced archers attending him, whose arrows all missed: but as a boy was playing on the terrace roof of the monastery, and shooting his arrows at random, the morning breeze conducted one of them through the ring. The prize was bestowed on him, together with other rich gifts. After this the boy burnt his bow and arrows, and on their asking him why he had done so, he replied, 'That this my first repute may be lasting.' It may happen that the prudent counsel of an

enlightened sage does not succeed; and it may chance that an unskilful boy, through mistake, hits the mark with his arrow."

TALE XXIX.

I SAW a Durwaish, who, having seated himself in a cave, had given up worldly society, regarding neither kings nor princes. Whosoever becomes a beggar, will be in want as long as he lives. Forsake covetousness, and reign as a monarch; for the neck of the contented man is exalted. A certain king of that country intimated, that, relying on his benevolence and humane disposition, he was inclined to hope that he would condescend to partake of his bread and salt. The Sheik consented, the acceptance of such invitations being conformable to the custom of the Prophet. Another time, when the king went to visit him, he arose, and embraced the monarch, and showed him kindness. When the king was gone, one of the Sheik's companions observed, that such condescension towards the king was contrary to rule, and asked what it meant. He replied: "Have you not heard the saying, 'At whosoever's table you sit, you ought to show him respect'? The ear may pass

through life without listening to the sound of the drum, the flute, and the harp; the sight may abstain from the pleasures of the garden; the smell may be vigorous without the rose and the nusreen; if the pillow is not stuffed with feathers, sleep may be obtained with a stone under the head; and if one has not his mistress for a bedfellow, he may hug himself in his own arms; but the vile belly, when the intestines begin to grumble, has not patience for anything."

CHAPTER IV.

Of the Advantages of Taciturnity.

TALE I.

SAID to one of my friends, "I have myself determined to observe silence, because that in conversation there frequently happens both good and evil, and the eye of an enemy observes only that which is bad."

He replied: "O brother, he is the best enemy who does not see the good. To the inimical eye virtue is the greatest blemish. Saadi is indeed a rose, but in the eyes of his enemies he appears a thorn. The brother of enmity never passeth by one who is virtuous without accusing him of falsehood and vainglory. The splendor of the orb, the fountain of light, which illumines this world, appears dim to the eye of the mole."

TALE II.

A MERCHANT, having suffered a loss of a thousand dinars, said to his son, "You must not mention this matter to any one." He answered, "O father, it is your command, and therefore I will not speak; but pray tell me, what is the use of keeping it secret?" He replied, "In order that we may not suffer two misfortunes: one, the loss of the money, and another, the reproach of our neighbors. Impart not your sorrow to your enemies, for they will exclaim, God avert the evil! at the same time that they will rejoice at it."

TALE III.

A SENSIBLE young man, who had made considerable progress in learning and virtue, was at the same time so discreet, that he would sit in the company of learned men without uttering a word. Once his father said to him, "My son, why do you not also say something of what you know?" He replied: "I fear lest they should question me about something of

which I am ignorant, whereby I should suffer shame.

"Have you not heard of a Sufi, that was driving some nails into his sandals, when an officer, laying hold of his sleeve, said, 'Come and shoe my horse?' Whilst you are silent, no one has any business with you, but when you speak, you must be ready with your proofs."

TALE IV.

A MAN famous for his learning, happened to have a dispute with an infidel, and finding that argument had no effect, he gave up the contest, and retired. Somebody said, "How happens it that you, who possess so much superiority in learning, virtue, and wisdom, are not a match for this infidel?" He replied, "My learning is the Koran, the traditions of the Prophet, and the doctrines of the fathers, which he will neither hear nor believe; and what use is there in my listening to his blasphemy? To him who will not be convinced by the Koran and the tradition, the proper answer is, not to answer him."

TALE V.

GALEN, on seeing a blockhead lay hold of the collar of a wise man, and disgrace him, said: "If this man had been really wise, matters would not have come to this pass with the ignorant. Strife and contention will not happen between two wise men, and a wise man will not contend with a blockhead. If an ignorant fellow in his brutality speaks rudely, the wise man will answer him with mildness. Two wise men will not break a hair; it is the same case between an obstinate person and one of a mild disposition; but if they are both ignorant, they will break a chain."

TALE VI.

SUHBAN Wahil has been considered as unrivalled in eloquence, insomuch that, if he spoke before an assembly for the space of a year, he did not repeat the same word twice, and if the same meaning recurred, he expressed it in a different form; and this is one of the qualifications for a courtier. Although a discourse be captivating and sweet, commanding belief and admiration; yet when you have once delivered

it, repeat it not again; for when you have once eaten sweetmeats, it is enough.

TALE VII.

I HEARD a sage say, that no one confesses his own ignorance, excepting he who begins speaking whilst another is talking, and before the discourse is ended. "O wise man, a discourse hath a commencement and a conclusion. Confound not one discourse with another. A man of virtue, judgment, and prudence speaks not until there is silence."

TALE VIII.

SOME of the servants of the Sultan Mahmood asked Husn Miemundie what the king had said to him about a certain affair. He answered, "Are you also acquainted with it?" They replied, "You are the prime minister of the empire; whatever the king says to you, he does not think proper to tell to such persons as we are." He replied, "He tells it me, in the confidence that I will not declare it to any one;

why then do you ask me?" The wise man tells not what he knows; it is not prudent to sport with one's head by revealing the king's secrets.

TALE IX.

I WAS hesitating about concluding a bargain for a house, when a Jew said, "I am an old householder in that quarter; inquire of me the description of the house, and buy it, for it has no fault." I replied: "Excepting that you are one of the neighbors. A house from being in your neighborhood would be worth ten dinars of bad coin; but we may entertain hopes that after your death it may fetch a thousand."

TALE X.

A CERTAIN poet went to the chief of a gang of robbers, and recited verses in his praise. He ordered him to be stripped of his clothes, and expelled the village. The dogs attacking him in his rear, he wanted to take up some stones, but they were frozen to the ground. Thus distressed he said, "What a vile set of

men are these, who let loose their dogs and fasten their stones." The chief having heard him from a window, laughed and said, "O wise man, ask a boon of me." He answered: "I want my own garment, if you will vouchsafe to bestow it. A man entertains hopes from those who are virtuous. I have no expectation from your virtue, only do me no injury. We are satisfied with your benevolence in suffering us to depart." The chief of the robbers took compassion on him, ordered his garment to be restored, and added to it a robe of fur, together with some direms.

TALE XI.

AN astrologer entered his own house, and seeing a stranger sitting in company with his wife, abused him, and used such harsh language, that a quarrel and strife ensued. A shrewd man, being apprised thereof, said, "What do you know of the celestial sphere, when you cannot tell who is in your own house?"

TALE XII.

A PREACHER, who had a detestable voice, but thought he had a very sweet one, bawled out to no purpose. You would say the croaking of the crow of the desert was the burden of his song, and that the following verse of the Koran was intended for him: "Verily the most detestable of sounds is the braying of an ass."

When this ass of a preacher brayeth, it makes Persepolis tremble. The people of the town, on account of the respectability of his office, submitted to the calamity, and did not think it advisable to molest him, until one of the neighboring preachers, who secretly was ill disposed towards him, came once to see him, and said, "I saw a dream, may it prove good!" He asked, "What did you see?" He replied, "I thought you had a sweet voice, and that the people were enjoying tranquillity from your discourse." The preacher, after reflecting a little on the subject, said: "What a happy dream this is that you have seen, which has discovered to me my defect, in that I have an unpleasant voice, and that the people are distressed at my preaching. I have vowed that, in future, I will read only in a low tone. The company of

friends was disadvantageous to me, because they look on my bad manners as excellent; my defects appear to them skill and perfection; and my thorn is regarded as the rose and the jasmine. Where is the enemy, with an impudent and piercing eye, who shall point out my fault?"

TALE XIII.

A CERTAIN person, who performed gratis the office of mowuzzin in the mosque of Sanjaryah, had such a voice as disgusted all who heard it. The intendant of the mosque, an Umeer, a good, humane man, being unwilling to offend him, said, "My lad, this mosque has mowuzzins of long standing, each of whom has a monthly stipend of five dinars; now I will give you ten dinars to go to another place." He agreed to this proposal, and went away. Some time after he came to the Umeer and said, "O my lord, you injured me, in sending me away from this station for ten dinars; for where I went, they will give me twenty dinars to remove to another place, to which I have not consented." The Umeer laughed, and said: "Take care, don't accept of the offer, for they may be willing to give you fifty. No one, with a mattock, can so

effectually scrape off clay from the face of a hard stone as your discordant voice harrows up the soul."

TALE XIV.

A MAN with a disagreeable voice was reading the Koran, aloud, when a holy man passing by asked what was his monthly stipend. He answered, "Nothing at all." He resumed, "Why then do you take so much trouble?" He replied, "I read for the sake of God." The other rejoined, "For God's sake do not read; for if you read the Koran in this manner, you will destroy the splendor of Islamism."

CHAPTER V.

Of Love and Youth.

TALE I.

THEY asked Husn Miemundee, "How happens it that Sultan Mahmood, having such a number of handsome slaves, remarkable for their exquisite beauty, has not such regard and affection for any one of them as for Iyaz, who has nothing extraordinary in his appearance?" He replied: "Whatever affects the heart appears beautiful to the sight. On whomsoever the Sultan places his affections, although he doth everything that is bad, yet he will appear seemly. And him whom the king rejects, not one of the household will caress. Should any one look unfavorably on another, the beauty of Joseph would appear deformity; and if he casteth the eyes of desire on a demon, he will seem a cherub in his sight."

TALE II.

THEY tell of a certain great man, who, having a very beautiful slave, for whom he entertained a virtuous affection, said to one of his friends, "What a pity it is that this slave, who is handsome, should be rude and insolent." He replied: "O brother, when you profess friendship, look not for obedience; as between the lover and the mistress the relationship of master and servant has ceased. When the master plays and laughs with his beautiful handmaid, what is the wonder if she coquets in her turn, and he bears the burden of her blandishments like a slave? The slave ought to be employed in carrying water and making bricks; he who is pampered becomes insolent."

TALE III.

I SAW a religious man so captivated by the beauty of a youth, that his secret became public, insomuch that he suffered reproach and uneasiness; however, he did not relinquish his attachment; and said, "I will not quit the skirt of your garment, although yourself should smite

me with a sharp sword: besides thee, I have neither asylum nor defence: to you alone can I flee for refuge." Once I reproved him, and said, "What has happened to your excellent understanding, that mean inclinations should have been able to overpower it?" After reflecting a short time, he replied, "Wherever the king of love cometh, the arm of piety hath not power to resist him. How can that poor wretch be clean, who has fallen up to his neck in a quagmire?"

TALE IV.

A CERTAIN person having lost his heart, abandoned himself to despair. The object of his affection being a place of danger, a whirlpool; not a morsel with which you could hope to gratify the palate; not a bird that would fall into the net. When your sweetheart will not look at your gold, that metal and earth appear alike in your sight. His friends besought him to relinquish this vain imagination, many besides himself being seized with this hopeless idea, and held in captivity by it. He, lamenting, said: "Desire my friends not to admonish me, since my destiny depends on the will of another.

Warriors kill their enemies by the strength of their hands and shoulders; but those who are beautiful destroy their friends. It is not consistent with the laws of love, through fear of death to relinquish our attachment to our mistress. You who seek your own ease cannot be true in the game of love. If you cannot obtain access to the object of your affection, friendship demands that you should die in the pursuit. I persist, because no other course remains, even though my adversary covers me with wounds from a sword, or an arrow. If I should be able, I will seize her sleeve, otherwise I will go and expire at her threshold." His relations, who wished him well, and pitied his condition, administered advice; and fettered him, but without any benefit. Alas! the physician prescribes aloes, whilst that sensualist requires sugar. Have you heard what a mistress whispered to one who had lost his heart? "As long as you maintain your own dignity, of what value shall I appear in your eyes?" They informed the king's son, who was the object of his attachment, "that there frequents this place a young man of amiable manners and conversation, from whom we hear brilliant discourses, and wonderful sallies of wit; but we apprehend that he has insanity in his head, and that his heart is inflamed, for he has the appearance of being distractedly in love."

The Prince, who knew himself to be the object of the young man's attachment, and that he had raised this dust of calamity, galloped his horse towards him. When the youth saw that the Prince intended to approach him, he wept and said, "The person who inflicted the mortal wound is again coming towards me; it should seem that his heart compassionateth him whom he hath slain." Notwithstanding, the Prince showed him great kindness, and asked, "From whence come you? what is your name? and what profession do you follow?" The youth was so immersed in the profundity of friendship and attachment, that absolutely he was not able to utter a word.

Although you know the seven portions of the Koran by heart, when you become distracted with love you will not remember your alphabet. The Prince said, "Why do you not speak to me, who am numbered amongst the Durwaishes, nay, am devoted to their service?" Being at length encouraged by the familiarity of his friend's discourse, he raised up his head from the buffetings of the billows of affection and said, "It is wonderful how I can exist, when admitted to your presence; and that, having heard your voice, I should be able to reply." Having said thus, he uttered an exclamation, and surrendered his soul to God. It would not be surprising if

one should be killed at the gate of his beloved, but it would be astonishing if he came there alive, and brought back his soul in safety.

TALE V.

THERE was a certain youth of most exquisite beauty, to whom his tutor, through the frailty of human nature, became so attached, that he would be frequently reciting these words: "My mind is not so weakly engaged in the contemplation of your heavenly face, that I can preserve any recollection of myself. I cannot restrain my eyes from beholding you, although I perceive the arrow that comes directly against me." Once the youth said, "I entreat you to give the same attention to my behavior as you bestow on my studies; and if you should deem any part of my conduct reprehensible, apprise me thereof, that I may endeavor to change it." He replied, "O my son, require this of some one else, for the eyes with which I view you see nothing but virtues. The malignant eye, which I wish may be torn out, regards every virtue as a blemish; but if you have only one excellency and seventy faults, the friend will perceive nothing but that single virtue."

TALE VI.

I REMEMBER that one night one of my dearest friends entered the door, when I was so impatient to receive him, that in rising from my seat the lamp was extinguished by the sleeve of my garment. There appeared in a vision a resplendent form whose brightness illumined the darkness of the night. I was astonished how my good fortune could have bestowed such a treasure. He sat down and began to complain, that at sight of him I had put out the lamp. I replied, "I thought it was sunrise; and as the wits have said, if an ugly person should stand before the candle, arise and smite him in the midst of the assembly; but should it prove to be one whose smiles and whose lips are sweet, lay hold of her sleeve, and put out the light."

TALE VII.

A PERSON who had not seen his friend for a long time said, "Where have you been whilst I was so anxious to hear of you?" He answered: "It is better to desire than to loathe. You have come late, O intoxicated

idol; I will not let you escape from me again quickly. It is, however, better to see a sweetheart after intervals of absence, than to be satiated with a continuance of her company. The mistress, when she comes accompanied by my rivals, can only do so to torment me, because such society must excite envy and contention. When thou comest to visit me accompanied by my rivals, although you appear peaceable, yet your intention is hostile. If my mistress associates with my rival only for an instant, I shall soon die of jealousy." Smiling, he replied, "O Saadi, I am the candle of the assembly; what is it to me if the moth will consume itself?"

TALE VIII.

I REMEMBER that in former times I associated so continually with a friend, that we were like a double almond. A journey unexpectedly happened. When I returned, he began to reproach me for having been so long absent without sending a messenger. I replied: "It seemed distressing to me, that the eyes of a courier should be enlightened by your countenance, whilst I was deprived of that happiness.

Tell my old friend not to impose a vow upon me, for I would not vow to relinquish him not from the dread of a sword. I cannot endure the thoughts of any one seeing you to satiety. Again I say, it is impossible for any one to be satiated with your company."

TALE IX.

I SAW a learned man captivated by his attachment for a person, and submitting with incredible patience to his insolent behavior. Once by way of admonition I said to him, I know that there is nothing criminal in your attachment to this person, and that this friendship is founded on pure virtue; nevertheless, it is unbecoming the dignity of a learned man to expose himself to calumny, and to suffer insult from rude people. He replied: "O friend, cease to reproach my destiny, for I have frequently reflected on the subject you mention, and find it easier to suffer injury on his account than to relinquish him; and the sages have said, that it is easier to reconcile the heart to labor than to refuse your eyes the sight of a beloved object. Whosoever hath given his heart to a beloved object, has put his beard into the hands of

another. If he without whom you cannot live should commit violence, you must submit to it. A deer with a halter round his neck cannot go where he pleaseth." One day I said to him: "Beware of this friend, and many times since have I implored forgiveness. A lover cannot abstain from the object of his affection. I have placed my heart under her direction; whether she calls me to her in kindness, or rejects me with severity, it is her pleasure."

TALE X.

IN the season of my youth it happened, as you know, that I formed a strict intimacy with a handsome youth, because he had a melodious voice, and a form beautiful as the full moon just appearing above the horizon. The down of his chin seemed nourished by the water of immortality; whosoever beheld his sweet lips, tasted sugar candy. It happened that I discovered something in his behavior that did not accord with my disposition, whereupon I quitted his company, and, taking up the pieces from the game of friendship, I said, "Get away, and go where you please; if you will not follow my advice, take your own course." As he was de-

parting I heard him say, "If the bat does not choose to associate with the sun, the splendor of the luminary will not thereby be diminished." Having said thus, he set out on a journey, and I experienced much disquietude at the separation. The opportunity of intercourse was lost. No one knows the value of pleasure until he has suffered adversity. Return thou and put me to death, for to die in your presence is better than to live in your absence. However, by the blessing of God after a time he returned. But he had lost the melodious voice of David; and his beauty that had resembled Joseph was faded, his chin being covered with dust like the quince, so that the incomparable splendor of his beauty was obscured. He expected that I should have catched him in my arms; when, stepping aside, I said: "At the time that you flourished in the flower of youth, you drove away those who wished to behold you; but now you return in peace, with the lines of manhood in your countenance. The verdant foliage of spring is become yellow. Put not the kettle on the hearth, for our fire is cooled. How long will your pride and vanity last? Reflect that the season of your power is elapsed. Go to him who wants you, sport yourself with those who are willing to buy you. It has been said that verdure is delightful in the garden, and he who says thus knoweth

it; or, in other words, the down on the chin of youth is what we admired; your garden is a bed of leeks, which the more they are plucked out, grow the stronger.

"You departed last year beautiful as a deer, but are returned spotted like a leopard. Saadi admiers the down of youth, and not hairs like a packing-needle. Whether you allow your beard to remain or pull it out, still the season of youth will pass away. If I had such power over my life as you have over your beard, it should never depart until the day of resurrection." I asked him, "What is become of the beauty of your face, that ants are sprung up round the moon?" He smiled and replied, "I know not what has befallen my face, excepting that I am in mourning for my departed beauty."

TALE XI.

THEY asked one of the inhabitants of Baghdad his opinion of handsome youths. He replied: "No good is to be found amongst them, as long as they appear delicate; for then they are insolent; but when they become rough, they are courteous; or, in other words, whilst handsome and delicate their behavior is rude,

when they become rough they are kind and friendly. The youth, whilst his face continues smooth, has bitter words and a morose disposition; when his beard appears, and he is arrived at manhood, he mixes with society and cultivates friendship."

TALE XII.

THEY asked a learned man, "If a man is sitting in a secret place, with a beautiful girl, the doors shut, and the rivals asleep, the passions inflamed, and lust raging, as the Arabs say, the dates ripe, and the watchman not hindering, whether he thought his virtue would protect him?"

He replied: "If he escapes from the beautiful girl, he will not escape from slanderers. If the man has not suffered his passions to overcome his virtue, yet the suspicious world will think ill of him. One may perchance restrain his passions, but he will not be able to curb men's tongues."

TALE XIII.

THEY shut up a crow in the same cage with a parrot, who, distressed at the other's ugly appearance, was saying: "What is this detestable countenance, this odious form, this cursed object with unpolished manners? Thou crow of the desert, would to God we were as far asunder as the east is from the west. Whosoever should behold your face when he is rising, it would convert a goodly morning into a dark evening. Such an ill-fated wretch should have a companion like yourself: but where in the world can your equal be found?" What is most strange, the crow was equally distressed by the society of the parrot, and, lamenting his fate, complained of the vicissitudes of fortune, and, rubbing the claws of sorrow one against the other, was saying: "What ill luck, what mean fate, what a reverse of fortune! It suited my dignity to be strutting on a garden wall in company with another crow. It is sufficient imprisonment for a holy man, that he should be compelled to associate with profligates. How far have I sinned, that in punishment thereof my life should be spent in company with such a worthless, conceited prattler. No one will approach a wall on which your picture is painted.

If you had admittance into paradise, every one would prefer hell to your company." I have brought this example to show, that, how much soever men of understanding may despise the ignorant, these are an hundred times more distressed in the company of the wise.

A devotee being at a singing-party in company with some profligates, one of the beauties of Bâlk said to him: "If you are displeased, don't look sour, for you are bitter enough to us already. In an assemblage of roses and tulips, you resemble a dry stick placed in the midst; or like a contrary wind, or intense coldness, or driven snow, or frozen ice."

TALE XIV.

I HAD a friend with whom I travelled many years; we ate our bread and salt together, and enjoyed the rights of friendship to an uncommon degree. Afterwards, on account of same paltry advantage, he suffered me to be displeased, and our intimacy ceased. But notwithstanding this difference, there still subsisted a cordial attachment on both sides; for I heard that he was one day reciting in a company these verses of mine: "When my mistress comes

with sweet smiles, she adds more salt to the wound; how happy should I be if the tips of her ringlets could fall into my hand, like the sleeve of the liberal man into the hands of the poor." A number of friends who were present praised the verses, not for any merit that they possessed, but from the generosity of their own dispositions; he extolled them more than any one, and, regretting the loss of a long-established friendship, confessed that he had been to blame. Perceiving that he was inclined to a reconciliation, I sent these verses, and made peace with him: "Was there not a treaty of fidelity between us, that you offended me, and showed me a want of affection? I quitted society and fixed my heart on you, not suspecting that you would so soon have changed. But now, if you are inclined to peace, return; and you shall be dearer to me than you were before."

TALE XV.

A PERSON having a handsome wife who died, her mother, a decrepit old woman, for the sake of the dower, settled in his house. He was teased to death by her society, but, on account of the dower, he had no remedy for the

evil. One of his acquaintance asked him how he found himself since his separation from his dearly beloved wife. He replied: "Not seeing my wife is not so distressing as the sight of her mother. The rose is plucked, but the thorn remains. They have carried off the treasure, but the snake remains. It is better to see one's eye fixed on the point of a spear, than to look at the face of an enemy. It is better to break off a thousand friendships, than to endure the sight of a single enemy."

TALE XVI.

I RECOLLECT that in my youth, as I was passing through a street, I cast my eyes on a beautiful girl. It was in the autumn, when the heat dried up all moisture from the mouth, and the sultry wind made the marrow boil in the bones; so that, being unable to support the sun's powerful beams, I was obliged to take shelter under the shade of a wall, in hopes that some one would relieve me from the distressing heat of summer, and quench my thirst with a draught of water. Suddenly from the shade of the portico of a house I beheld a female form, whose beauty it is impossible for the tongue of

eloquence to describe; insomuch that it seemed as if the dawn was rising in the obscurity of night, or as if the water of immortality was issuing from the land of darkness. She held in her hand a cup of snow-water, into which she sprinkled sugar, and mixed it with the juice of the grape. I know not whether what I perceived was the fragrance of rose-water, or that she had infused into it a few drops from the blossom of her cheek. In short, I received the cup from her beauteous hand, and drinking the contents, found myself restored to new life. The thirst of my heart is not such that it can be allayed with a drop of pure water; the streams of whole rivers would not satisfy it. How happy is that fortunate person whose eyes every morning may behold such a countenance. He who is intoxicated with wine will be sober again in the course of the night; but he who is intoxicated by the cupbearer, will not recover his senses until the day of judgment.

TALE XVII.

IN the same year that Sultan Mohammed Khovaruzm Shah, for some weighty reason, made peace with the king of Khatai, I en-

tered the mosque of Cashghur, where I saw a boy of incomparable beauty, and remarkably elegant in his form, such as those who have been thus described: — "The master perfected you in bold and captivating manners, in tyranny, blandishment, forwardness, and severity. I never saw any mortal possessed of such beauty, such temper, such stature, and accomplishments, but you may have been instructed by a Fairy." He held in his hand the introduction to the syntax of Zemukhshery, and was repeating, "Zeid struck Omar, and became the injurer of Omar." I said, "Young man, Khovaruzm and Khatai have made peace; and does there still continue the contention between Omar and Zeid?" He laughed, and asked where I was born? I answered, at Shiraz. He asked, "What have you of Saadi's compositions?" I replied in Arabic, "I am enamored with the student of syntax who attacks me as furiously as Zeid does Omar, and is so intent on repeating his lesson, that he lifts not up his head; for how can the disdainful person look upon others?" He replied, "The greater part of his verses to be met with in this country are in the Persian language; if you would repeat some of those, we should more readily comprehend them. Speak to men according to their capacity." Whilst you fix your attention on syntax, our minds are

bereft of reason. Alas, thou ravisher of hearts! I am thinking on you only, and you are engrossed by Omar and Zeid. Probably some of the caravan had told him that I was Saadi, for on the morning of our departure I saw him come running; he showed kindness and lamented my departure, saying, "How was it that you should have been so long without telling that you are Saadi, in order that I might have rendered you every service in my power?" I answered, That I had not power to discover myself in his presence. He added, "What objection can there be to your remaining here, and favoring us with your company a few days longer?" I replied, "I cannot on account of the following incident, which once befell me. I saw in the mountain a wise man, who having retired from the world dwelt in a cave. I asking why he did not frequent the city to relieve his mind, he replied, There dwelt many of exquisite beauty; and where there is much clay the elephants lose their footing." After making this speech, we mutually kissed, and bade each other adieu. What benefit is there in kissing the cheek of a friend at the instant that you are bidding him adieu? It is like an apple with one cheek red and the other yellow. If I die not of grief on the day that I bid adieu, you will not consider me faithful in friendship.

TALE XVIII.

A DURWAISH accompanied me in the caravan to Mecca, on whom one of the nobles of Arabia had bestowed a hundred dinars for the support of his family. Suddenly a band of robbers of the tribe of Khufâcheh attacked the caravan and plundered it of everything. The merchants began to cry and lament, and uttered useless complaints. Whether you supplicate, or whether you complain, the thief will not restore the money. The Durwaish was the only exception ; he remaining unshaken, and not at all affected by the adventure. I said to him, "Perhaps they have not taken your money." He answered : "Yes, they carried it off, but I was not so fond of it as to be distressed at losing it. A man ought not to fix his heart on any thing or person ; because it is a difficult matter to remove the heart therefrom." I replied : "Your words suit my circumstances exactly ; for in my youth I contracted a friendship for a young man, with so warm an attachment, that his beauty was the Keblah of my eyes, and his society the chief comfort of my life. No mortal on earth ever possessed so beautiful a form ; perhaps he was an angel from Heaven. After his decease, I swore never again to culti-

vate friendship, because no other mortal can ever equal him. His sudden death overwhelmed his family in the deepest affliction. I continued at his grave for many days, and this is one of the sentences which I uttered on the loss of him: 'Would to God that on the day when fate overtook thee, the hand of destiny had also smitten me with the sword of death, that I might not thus have been left to behold the world without thee. Alas! here am I on your grave, whilst I wish that my head was buried in the earth.'

"He who could never take rest until he had spread roses and narcissuses, through the vicissitude of Heaven the roses of his cheek are scattered, whilst thorns and briers grow over his grave. After a separation from him, I came to a fixed determination that, during the remainder of my days, I would fold up the carpet of pleasure, and abstain from society. It would be profitable to explore the ocean, but for the dread of the waves. The society of the rose would be delightful, but for the fear of thorns. Yesterday I walked proudly as the peacock in the garden of society; but now, from the absence of my friend, I am contorted like the snake."

TALE XIX.

THEY related to one of the kings of Arabia the story of Leila and Mujnoon, and the nature of his insanity, that, whilst endowed with eminent virtues, and possessing uncommon powers of eloquence, he had abandoned himself to distraction, and retired into the desert. The king ordered him to be brought before him, and when he came, reproachfully asked him what he had seen unworthy in human nature, to have induced him to assume the manners of the brutes, and to relinquish the pleasures of society. Mujnoon wept, and said: "Many of my friends reproach me for my love of Leila: will they never behold her charms, that my excuse may be accepted? Would to Heaven that they who blame me for my passion could see thy face, O thou ravisher of hearts! that at the sight of thee they might be confounded, and inadvertently cut their hands instead of the lemon." The king being curious to behold her beauty, that he might be able to judge of the form which had occasioned so much calamity, ordered her to be brought. They searched among the Arabian families, and having found her, brought her before the king, in the courtyard of the palace. The king contemplated her appearance, and

beheld a person of dark complexion, and weak form, insomuch that he thought her so contemptible that the meanest servant of his harem surpassed her in beauty and elegance. Mujnoon having penetration enough to discover what was passing in the king's mind, said: "O king, the beauty of Leila must be seen with the eyes of Mujnoon! Thou hast no compassion on my disorder; my companion should be affected with the same malady, that I might sit all day repeating my tale to him; for two pieces of wood burn together with a brighter flame. The discourse concerning the verdant plain, which has reached my ears; had the leaves on that plain heard it, they would have joined their complaints with mine. O my friends! say to them who are free from love, O we wish that you knew what passes in the heart of a lover! The pain of a wound affects not those who are in health. I will not disclose my grief but to those who have tasted the same affliction. It were fruitless to talk of a hornet to them who never felt the sting. Whilst thy mind is not affected like mine, the relation of my sorrow seems only an idle tale. Compare not my anguish to the cares of another man; he only holds the salt in his hand, but it is I who bear the wound in my body."

TALE XX.

THEY tell a story of a Cazy of Hamadan, that he was enamored with a farrier's beautiful daughter to such a degree, that his heart was inflamed by his passion like a horse-shoe red hot in a forge. For a long time he suffered great inquietude, and was running about after her in the manner which has been described: "That stately cypress coming into my sight, has captivated my heart and deprived me of my strength, so that I lie prostrate at her feet. Those mischievous eyes drew my heart into the snare. If you wish to preserve your heart, shut your eyes. I cannot by any means get her out of my thought: I am the snake with a bruised head: I cannot turn myself." I have heard that she met the Cazy in the street, and something having reached her ears concerning him, she was displeased beyond measure, and abused and reproached him without mercy, flung a stone, and did everything to disgrace him. The Cazy said to a respectable man of learning who was in his company: "Behold that beauteous girl, how rude she is! behold her arched eyebrow, what a sweet frown it exhibits! In Arabic they say, that a blow from the hand of her we love is as sweet as raisins. To receive a blow on the

mouth from thy hand, is preferable to eating bread from one's own hand." Then again she tempered her severity with a smile of beneficence, as kings sometimes speak with hostility, when they inwardly desire peace.

Unripe grapes are sour, but keep them a day or two and they will become sweet. The Cazy having said thus, repaired to his court. Some well-disposed persons, who were in his service, made obeisance, and said: "That with permission they would represent a matter to him, although it might be deemed unpolite, as the Sages have said, It is not allowable to argue on every subject; it is criminal to describe the faults of a great personage; but that, in consideration of the kindness which his servants had experienced from him, not to represent what to them appears advisable, is a species of treachery. The laws of rectitude require that you should conquer this inclination, and not give way to unlawful desires, for the office of Cazy is a high dignity, which ought not to be polluted with a crime. You are acquainted with your mistress's character, and have heard her conversation. She who has lost her reputation, what cares she for the character of another? It has frequently happened that a good name acquired in fifty years has been lost by a single imprudence."

The Cazy approved the admonition of his cor-

dial friends, praised their understanding and fidelity, and said: "The advice which my friends have given, in regard to my situation, is perfectly right, and their arguments are unanswerable. Of a truth, if friendship was to be lost on our giving advice, then the just might be accused of falsehood. Reprehend me as much as you please, but you cannot wash the blackamoor white." Having said thus, he sent people to inquire how she did, and spent a great deal of money, according to the saying, "He who has money in the scales, has strength in his arms; and he who has not the command of money, is destitute of friends in the world. Whosoever sees money, lowers his head like the beam of the scales, which stops although it be made of iron."

To be brief, one night he obtained a meeting in private, and the superintendent of the police was immediately informed of the circumstance, that the Cazy passed the whole night in drinking wine and fondling his mistress. He was too happy to sleep, and was singing, "That the cock had not crowed that night at the usual hour." The lovers were not yet satisfied with each other's company; the cheeks of the mistress were shining between her curling ringlets like the ivory ball in the ebony bat in the game of Chowgong. In that instant,

when the eye of enmity is asleep, be thou upon the watch, lest some mischance befall you; until you hear the mouzzin proclaiming the hour of prayer; or the sound of the kettle-drum from the gate of the police of Atabuk, it would be foolishness to cease kissing at the crowing of the foolish cock. The Cazy was in this situation when one of his servants, entering, said: "Why are you sitting thus? Arise, and run as fast as your feet can carry you, for your enemies have laid a snare for you; nay, they have said the truth. But whilst this fire of strife is yet but a spark, extinguish it with the water of good management; for it may happen that to-morrow, when it breaks out into a flame, it will spread throughout the world." The Cazy, smiling, looked on the ground and said: "If the lion has his paw on the game, what signifies it if the dog should come. Turn your face towards your mistress, and let your rival bite the back of his hand." That very night they carried intelligence to the king of the wickedness which had been committed in his dominions, and begged to know his commands. He answered: "I believe the Cazy to be the most learned man of the age; and it is possible that this may be only a plot of his enemies to injure him. I will not give credit to this story without I see proofs with mine own eyes; for the Sages have said, He

who quickly lays hold of the sword in his anger, will gnaw the back of his hand through sorrow." I heard that at the dawn of day, the king with some of his principal courtiers came to the Cazy's bedchamber. He saw the candle burning, and the mistress sitting down, with the wine spilt and the glass broken; and the Cazy stupefied between sleep and intoxication, lost to all sense of his existence. The king kindly waked him, and said, "Get up, for the sun is risen." The Cazy, perceiving him, asked from what quarter has the sun risen?" The king answered, "From the east." The Cazy replied, "God be praised! then the door of repentance is still open, according to the tradition, the gate of repentance shall not be shut against the servants of God, until the sun shall rise in the west"; adding, "Now I ask pardon of God, and vow to him that I will repent. These two things have led me unto sin, — ill-fortune and a weak understanding. If you seize me, I deserve it; but if you pardon me, forgiveness is better than vengeance."

The king said: "Repentance can now avail nothing, as you know that you are about to suffer death. What good is there in a thief's repentance, when he has not the power of throwing a rope into the upper story. Tell him who is tall not to pluck the fruit, for he of low stature

cannot extend his arm to the branch. To you who have been convicted of such wickedness, there can be no hopes of escape." The king, having said thus, ordered the officers of justice to take charge of him. The Cazy said, "I have yet one word to speak to your Majesty." He asked, "What is it?" He replied: "As long as I labor under your displeasure, think not that I will let go the skirt of your garment. Although the crime which I have committed may be unpardonable, still I entertain some hopes from your clemency." The king said: "You have spoken with admirable facetiousness and wit, but it is contrary to reason and to law that your wisdom and eloquence should rescue you from the hand of justice. To me it seems advisable that you should be flung headlong from the top of the castle to the earth, as an example for others." He replied, "O monarch of the universe, I have been fostered in your family, and am not singular in the commission of such crimes; therefore I beseech you to precipitate some one else, in order that I may benefit by the example." The king laughed at his speech, and spared his life, and said to his enemies, "All of you are burdened with defects of your own; reproach not others with their failings. Whosoever is sensible of his own faults carps not at another's failing."

TALE XXI.

THERE was an affectionate and amiable youth who was betrothed to a beautiful girl. I have heard that as they were sailing on the ocean, they fell together into a whirlpool. When the mariners went to the young man, that they might catch his hand, and save him from perishing, in that unhappy juncture he called aloud, and pointed to his mistress from the midst of the waves, "Leave me, and take the hand of my beloved." The whole world admired him for that speech; and when he was expiring he was heard to say, "Learn not the tale of love from that faithless wretch who forgets his beloved in the hour of danger." Thus ended the lives of those lovers; hearken and learn from those of experience, for Saadi is as conversant in the ways and customs of love as the Arabic language is familiar at Baghdad. Fix your heart on the mistress whom you have chosen, and be blind to every other earthly object. If Leila and Mujnoon were now living, they might learn the history of love from this book.

CHAPTER VI.

On Imbecility and Old Age.

TALE I.

WAS engaged in a disputation with some learned men in the Mosque of Damascus, when suddenly a young man entering the gate said, "Is there any one amongst you who understands the Persian language?" They pointed to me. I asked what was the matter. He answered: "An old man, of a hundred and fifty years of age, is in the agonies of death, and says something in the Persian language which we do not comprehend. If you will have the goodness to take the trouble to go, you will obtain your reward: perhaps he may want to make his will." When I came to his pillow, he said: "I was in hopes that I should have spent the small remnant of my life in ease, but I can scarcely draw my breath. Alas! that at the table of variegated life I ate a little, and they said it is enough." I explained

to the Damasçiens in Arabic the signification of the discourse. They wondered that, at his advanced age, he should grieve for worldly life. I then asked him how he found himself. He replied: "What can I say? Have you not seen what pain he suffers who has one of his teeth drawn out of his mouth? Think, then, what must be the state in that moment when the soul is departing from this precious body." I said: "Dismiss from your imagination the thoughts of death, and let not apprehension overcome your constitution; for the philosophers have said, Although the animal system be in full vigor, yet we ought not to rely on its continuance; and, on the other hand, although a disease be dangerous, yet it is no positive proof of approaching death. If you will give me leave, I will send for a physician, that he may prescribe some medicine which may be the means of your recovery." He replied: "Alas! The master of the house is considering how to decorate his hall whilst the foundation is in a state of decay. The skilful physician smites his hands together, when he sees the old man broken like a potsherd. The sick man was lamenting in agony, whilst an old woman was anointing his feet with a preparation of sandalwood. But when the animal temperament is destroyed, neither amulets nor medicines are of any use."

TALE II.

AN old man, telling a story about himself, said: "When I married a young virgin, I bedecked a chamber with flowers, sat with her alone, and had fixed my eyes and heart solely upon her. Many long nights I passed without sleep, repeating jests and pleasantries, to remove shyness, and make her familiar. On one of those nights I said, Fortune has been propitious to you, in that you have fallen into the society of an old man, of mature judgment, who has seen the world, and experienced various situations of good and bad fortune, who knows the rights of society, and has performed the duties of friendship, one who is affectionate, affable, cheerful, and conversable.

"I will exert my utmost endeavors to gain your affection, and if you should treat me unkindly, I will not be offended; or if like the parrot your food should be sugar, I will devote my sweet life to your support. You have not met with a youth of a rude disposition, with a weak understanding, headstrong, a gadder, who would be constantly changing his situations and inclinations, sleeping every night in a new place, and every day forming some new intimacy. Young men may be lively and handsome, but they are

inconstant in their attachments. Look not for fidelity from those, who, with the eyes of the nightingale, are every instant singing upon a different rosebush. But old men pass their time in wisdom and good manners, not in the ignorance and frivolity of youth. Seek for one better than yourself, and, having found him, consider yourself fortunate; with one like yourself, you would pass your life without improvement."

He said: "I spoke a great deal after this manner, and thought that I had made a conquest of her heart; when all of a sudden she fetched a cold sigh from the bottom of her heart, and replied: All the fine speeches that you have been uttering have not so much weight in the scale of my reason as one single sentence which I heard from my nurse; that if you plant an arrow in the side of a young woman, it is not so painful as the society of an old man. In short," continued he, "it was impossible to agree, and our differences ended in a separation. After the time prescribed by law, she married a young man of an impetuous temper, ill-natured, and in indigent circumstances; so that she suffered the injuries of violence, with the evils of penury; however, she returned thanks for her lot, and said, God be praised, that I escaped from infernal torment, and have obtained this permanent blessing. Amidst all this violence, and impetu-

osity of temper, I will put up with your airs, because you are handsome. It is better to burn with you in hell, than to be in paradise with the other. The scent of onions from a beautiful mouth is more fragrant than the odor of the rose from the hand of one who is ugly."

TALE III.

IN the territory of Diarbekr, I was the guest of a very rich old man, who had a handsome son. One night he said: "During my whole life I never had any child but this son. Near this place is a sacred tree, to which men resort to offer up their petitions. Many nights at the foot of this tree I besought God, until he bestowed on me this son." I heard that the son was saying to his friends, in a low tone of voice, "How happy should I be to know where that tree grows, in order that I might implore God for the death of my father." The father was rejoicing in his son's wisdom; whilst the son despised his father's decrepitude. Many years have elapsed since you visited your father's grave; what piety have you shown towards your parent, that you should expect dutifulness from your son?

TALE IV.

ONCE in the vigor of youth I had performed a long journey, and at night, being fatigued, remained at the foot of a mountain. A debilitated old man, who arrived after the caravan, said, "Why do you sleep? get up, this is not a place for repose." I said to him, "How can I proceed, not having the use of my feet?" He replied, "Have you not heard how it has been said, that proceeding and halting is better than running until you are fatigued." O ye, who wish to reach the end of your day's journey be not in haste; listen to my counsel, and learn patience. The Arab horse makes two stretches on full speed, and the camel travels slowly day and night.

TALE V.

AN active, pleasant, and merry youth, of agreeable manners, was one of our happy society; sorrow in no shape entered his breast, laughter would not suffer him to close his lips. A considerable time had passed without my happening to meet with him. Afterwards I saw him with a wife and children; his merriment

had ceased, and his countenance was much altered. I asked him what was the matter. He replied: "When I became the father of children, I left off childish sport. When you are grown old, give up puerilities; and leave play and joking to youth. Look not for the sprightliness of youth in old age, since the stream will not return again to the spring head. When the field of corn is fit for the sickle, it does not wave in the wind with that vigor as when it was green. The season of youth has elapsed; alas! those days which enlivened the heart. The lion has lost the strength of his paw, and like an old leopard, I am now contented with a cheese." An old woman having stained her hairs black, I said to her, O my little old mother, you have made your hair black, but cannot straighten your bent back.

TALE VI.

ONE day, through the ignorance of youth, I spoke sharply to my mother, which vexing her to the heart, she sat down in a corner and wept, saying: "Have you forgotten all the trouble that you gave me in your infancy, that you thus treat me with unkindness? What a good saying was that of an old woman to her

son, when she saw him able to subdue a tiger, having the strength of an elephant. If you had but recollected your time of childhood, when you lay helpless in my arms, you would not treat me with violence, now that you have the strength of a lion, whilst I am an old woman."

TALE VII.

A RICH miser having a son that was sick, his friends represented that he ought either to cause the Koran to be read from beginning to end, or else offer sacrifice, that the high God might restore his son to health. After a little consideration, he said, "It is better to read the Koran, as it is at hand, and the flocks are at a distance." A holy man hearing this, said: "He preferred reading the Koran because the words are at the tip of his tongue, and the money is in the inside of his heart. Alas! if the performance of religious rites was to be accompanied with alms, they would remain like the ass in the mire; but if you require only the first chapter of the Koran, they will repeat it an hundred times."

TALE VIII.

THEY asked an old man why he did not marry. He answered, "I should not like an old woman." They said, "Marry a young one, since you have property." He replied, "Since I, who am an old man, should not be pleased with an old woman, how can I expect that a young one would be attached to me?"

TALE IX.

I HAVE heard that not long ago a decrepit old man, in his dotage, took it into his head to marry; and wedded a beautiful virgin named Gem, who, like a casket of jewels, had been concealed from the sight of men. The nuptials were celebrated with all the splendor usual on such occasions. Shortly after, he began complaining to his friends, and attempted to make it appear that the impudent girl had dishonored his family. Such strife and contention ensued between the parties, that at last the cause was brought before the superintendent of the police, and the Cazy. When matters had come to this pass, Saadi said, "The girl is not to blame; how can you, with your trembling hand, be able to bore pearls?"

CHAPTER VII.

Of the Effects of Education.

TALE I.

CERTAIN Vizier had a stupid son, whom he sent to a learned man, desiring him to instruct him, in hopes that his capacity might improve. After having instructed him for some time without any effect, he sent a person to the father with this message: "Your son has no capacity, and has almost distracted me. When nature has given capacity, instruction will make impression; but if iron is not of a proper temper, no polishing will make it good. Wash not a dog in the seven seas, for when he is wetted he will only be dirtier. If the ass that carried Jesus Christ was to be taken to Mecca, at his return he would still be an ass."

TALE II.

A PHILOSOPHER was thus exhorting his sons: "My dear children, acquire knowledge, for on worldly riches and possessions no reliance can be placed: rank will be of no use out of your own country, and on a journey, money is in danger of being lost; for either the thief may carry it off all at once, or the possessor may consume it by degrees. But knowledge is a perennial spring of wealth, and if a man of education ceases to be opulent, yet he need not be sorrowful, for knowledge of itself is riches. A man of learning, wherever he goes, is treated with respect, and sits in the uppermost seat, whilst the ignorant man gets only a scanty fare, and encounters distress. After enjoying power, it is distressing to be obliged to obey, and he who has been used to caresses cannot bear rough usage from the world." There once happened an insurrection in Damascus, where every one deserted his habitation. The wise sons of a peasant became the king's ministers, and the stupid sons of the Vizier were reduced to ask charity in the village. If you want a paternal inheritance, acquire from your father knowledge, for his wealth may be spent in ten days.

TALE III.

A LEARNED man, who had the education of a king's son, beat him unmercifully, and treated him with the utmost severity. The boy, unable to bear this treatment, complained to his father, and stripped himself to show the marks of violence. The father's heart being troubled, he sent for the master, and said, "You do not use any of my subjects' children in the cruel manner that you treat my son; what is the reason of this?" He replied: "To discourse with propriety, and to have a pleasing, conciliating manner, becomes mankind in general, but more especially kings; because whatsoever they say or do will certainly be in the mouths of every one, whilst the words and actions of common people are not of so much consequence. If a Durwaish should commit a hundred improprieties, his companions would not remark one of them; but if a king makes only one improper step, it is circulated from kingdom to kingdom; therefore, in forming the manners of young princes, more labor and pains should be bestowed than on the vulgar. He who is not taught good manners in his childhood, will have no good qualities when he arrives at manhood. You may bend green wood

as much as you please; but when it is dry it cannot be made straight without fire. Of a truth you may twist the tender branches, but will in vain attempt to straighten dry wood." The king, approving of the master's wholesome discipline, and of the manner in which he had delivered his speech, bestowed on him a dress of honor, and a largess, and promoted him.

TALE IV.

I SAW a schoolmaster in Africa, who had a crabbed countenance, and a bitter tongue; he was an enemy to humanity, mean-spirited, and impetuous, so that the sight of him interrupted the pleasure of Moslems, and his reading of the Koran distracted the hearts of men. A number of beautiful boys, and tender virgins, who were subject to his tyrannic arm, dared not presume to laugh, nor venture to speak; for he used to smite the silver cheeks of the one, and would sometimes put the crystal legs of the other into the stocks. In short, I heard that some part of his conduct having been discovered, they beat him, and expelled him, and gave the school to a pious, good man, of so meek and patient a temper, that he never spoke a word

but when he was forced to it; and nothing ever proceeded from his tongue that could give offence to any one. The boys had got the fear of the old master out of their heads, and seeing the new one of angelic manners, they became furious towards one another; and, relying on his forbearance, they neglected their studies, and spent most of their time in play, and, without finishing their copies, broke their tablets on one another's heads. When the master is relax in his discipline, the boys play at leap-frog in the market-place. A fortnight after, I passed by the gate of the mosque, and saw the old master, whom they had encouraged, and reinstated in his office.

In truth, I was concerned, and invoking God, I said, "Why have they a second time appointed the Devil a preceptor for angels?" An experienced old man hearing me, laughed, and said: "Have you not heard what has been related? A king sent his son to school, and placed a silver tablet under his arm. On the face of the tablet was written in gold, 'The severity of the master is better than the indulgence of the father.'"

TALE V.

THE son of a religious man, who succeeded to an immense fortune by the will of his uncle, became a dissipated and debauched profligate, insomuch that he left no heinous crime unpractised, nor was there any intoxicating drug which he had not tasted. Once I admonished him, saying: "O my son, wealth is a running stream, and pleasure revolves like a millstone; or, in other words, profuse expense suits him only who has a certain income. When you have no certain income, be frugal in your expenses, because the sailors have a song, that if the rain does not fall in the mountains, the Tigris will become a dry bed of sand in the course of a year. Practise wisdom and virtue, and relinquish sensuality, for when your money is spent you will suffer distress, and expose yourself to shame."

The young man, seduced by music and wine, would not take my advice, but, in opposition to my arguments, said: "It is contrary to the wisdom of the sages to disturb our present enjoyments by the dread of futurity. Why should they who possess fortune suffer distress by anticipating sorrow? Go and be merry, O my heart-enchanting friend! we ought not to be uneasy to-day for what may happen to-mor-

row. How would it become me, who am placed in the uppermost seat of liberality, and have contracted an alliance, so that the fame of my bounty is a topic of general conversation? When a man has acquired reputation by liberality and munificence, it does not become him to tie up his money-bags. When your good name has been spread through the street, you cannot shut your door against it." I perceived that he did not approve of my admonition, and that my warm breath did not affect his cold iron: I ceased advising, and, quitting his society, returned into the corner of safety, in conformity to the saying of the philosophers, "Admonish and exhort as your duty requires; if they mind not, it does not concern you. Although thou knowest that they will not listen, nevertheless speak whatever you know that is advisable. It will soon come to pass that you will see the silly fellow with his feet in the stocks, there smiting his hands and exclaiming, 'Alas that I did not listen to the wise man's advice!'"

After some time, that which I had predicted from his dissolute conduct I saw verified: he was clothed in rags, and begging a morsel of victuals. I was distressed at his wretched condition, and did not think it consistent with humanity to scratch the Durwaish's wound with reproach, or to sprinkle salt upon it; but I said

in my heart, "Profligate men, when intoxicated with pleasure, reflect not on the day of poverty. The tree which in summer has a profusion of fruit, is consequently without leaves in winter."

TALE VI.

A KING placed his son with a preceptor, and said, "This is your son; educate him in the same manner as one of your own." The preceptor took pains with him for a year, but without success, whilst his own sons were completed in learning and accomplishments. The king reprimanded the preceptor, and said, "You have broken your promise, and not acted faithfully." He replied, "O king, the education was the same, but the capacities are different. Although silver and gold are produced from a stone, yet these metals are not to be found in every stone. The star Canopus shines all over the world, but the scented leather comes only from Yemen."

TALE VII.

I HAVE heard that a learned old man was saying to one of his scholars, "If a man would but fix his mind as much on God as he does on worldly goods, he would surpass the angels. God did not forget you when you were as yet unformed in the womb, but bestowed on you a soul, with reason, temper, intellect, beauty, speech, judgment, reflection, and sensation; he furnished thy hands with ten fingers, and set two arms on thy shoulders. Dost thou think, O worthless wretch, that he will neglect to provide thee with daily bread?"

TALE VIII.

I SAW an Arab who said to his son, "O my child, in the day of resurrection they will ask you, what have you done in the world; and not from whom are you descended?" That is, they will inquire about your virtue, and not about your father. "The cloth that covers the Kaaba, and which they kiss, is not famous from having been manufactured by the silkworm; it associated some days with one who is venerable, on which account it became venerable like himself."

TALE IX.

IN the writings of the sages, they have related that scorpions are not produced according to the ordinary course of nature, as other animals, for that they devour the mother's entrails, and tear open her belly, and flee to the desert; and the skins which are found in the holes of scorpions give proof of this matter. I mentioned this extraordinary circumstance to a wise man, who said, "My heart bears evidence to the truth of the observation; and it cannot be otherwise; for since in their infancy they behaved so towards their parents, therefore they are thus approved and beloved in riper age." A father exhorted his son, saying, "Young man, store up this lesson in your memory,—He who is not grateful to those who gave him birth will never be favored by fortune." They asked a scorpion why he did not stir abroad in the winter; he replied, "What reputation have I in summer, that I should come again in winter?"

TALE X.

THE wife of a Durwaish was with child, and the term of pregnancy completed. The Durwaish, who never yet had a son, said, "If the Almighty will grant me a son, I will distribute in charity to the poor all that I possess, excepting the religious habit on my back." It happened that his wife was delivered of a son, at which he rejoiced, and made an entertainment for his friends, conformably to his vow. Some years after, when I returned from a journey to Damascus, I passed by the place where the Durwaish had dwelt, and asked how he went on. They told me he was in the town jail. I asked the reason. They replied, "His son got drunk, had a quarrel, and killed a man, and fled out of the city, on which account they had put a chain about the father's neck, and heavy fetters on his feet." I said: "His own prayer brought down this misfortune from God. O men of understanding, it is better, in the opinion of the wise, that a woman in labor should bring forth a serpent than wicked children."

TALE XI.

WHEN I was a boy, I was conversing with a holy man about manhood, who replied that the greatest proof of being arrived at a state of maturity, was one's being more intent on the means of pleasing the Almighty than how to gratify the passions; and he added, that whosoever possesses not this disposition, the profoundly learned do not consider in a state of puberty. A drop of water, after remaining forty days in the womb, obtained the human form; but if a person forty years of age hath not understanding and good manners, of a truth he ought not to be called a man. Manhood is composed of liberality and benevolence; do not imagine that it consists merely in the material form; virtue also is requisite; for a human figure may be painted on the gate of the palace, with vermilion and verdigris. When a man hath not virtue and benevolence, what is the difference between him and the figure on the wall? It is not wisdom to acquire worldly wealth, but to gain one single heart.

TALE XII.

ON a certain year there happened a quarrel amongst the pilgrims, who were going on foot to Mecca, and I was also of that number. They recriminated on one another, but at length we adjusted their differences. I heard one, sitting in a litter, say to his companion: "How wonderful that the ivory pawns in the game of chess on crossing the whole board become viziers (or queens), increasing their quality; but that the foot pilgrims to Mecca, after passing the whole desert, are worse than at first. Say from me to the Hajee who injures and lacerates the skin of his fellow-creature, Thou art not so true a pilgrim as the poor camel, who feeds on thistles and carries a load."

TALE XIII.

AN Indian was teaching others how to make fireworks, when a wise man said to him, "This is not a fit play for you who inhabit a house made of reeds."

Until you are persuaded that the discourse is

strictly proper, speak not; and whatever you know will not obtain a favorable answer, ask not.

TALE XIV.

A LITTLE man, being struck with a pain in his eyes, went to a farrier, desiring him to apply a remedy. The farrier, applying to his eyes what he was used to administer to quadrupeds, the man became blind; upon which he complained to the magistrate. The magistrate said: "Get away, there is no plea for the damages; for if this fellow had not been an ass, he would not have applied to the farrier. The application of this story is, that whosoever employs an inexperienced person on a weighty matter, besides suffering repentance, will, in the opinion of the wise, be considered of a weak understanding. The wise man, of enlightened mind, intrusts not an important business to one of mean abilities. The mat-maker, although a weaver, yet is not employed in the silk manufactory."

TALE XV.

A CERTAIN great man, having lost a worthy son, they asked what inscription should be put upon his gravestone. The father replied: "The verses of the Koran are too sacred and holy to be written on such a place as this, exposed to be effaced by the trampling of men's feet, and to be defiled by dogs. If there is a necessity of writing something, the following lines will be sufficient: 'O the season when verdure bedecked the garden, then how blithe was my heart! Wait, my friend, until the return of spring, when you will behold grass growing out of my clay.'"

TALE XVI.

A HOLY man, passing by a rich man who, having bound a slave hand and foot, was punishing him, said: "O my son, God has made subject to thee a human creature like thyself, and has given thee the superiority over him, for which return thanks to God, and do not suffer such violence to be committed. It will not be proper that to-morrow, in the resurrection, this

slave should be better than thyself, and that thou shouldst suffer shame." Be not angry beyond measure with your slave; oppress him not, neither distress his feelings. Thou hast bought him for ten direms, but after all thou didst not create him. To what length wilt thou carry this pride, insolence, and rage? thou hast a master greater than thyself. O thou who hast for thy slaves Arselan and Aghoash, forget not thy superior lord. There is a tradition of the Prophet having said, "that the greatest mortification at the day of judgment will be when the pious slave is carried to paradise, and the wicked master condemned to hell." Upon the slave whose services you can command, exercise not boundless severity nor capriciousness; for it will be disgraceful in the day of reckoning to see the slave at liberty and the master in chains.

TALE XVII.

ON a certain year, I was travelling from Balk, with some people of Damascus, and the road was infested with robbers. There was a young man of our party, an expert handler of the shield, a mighty archer, a brandisher of all

weapons, so strong that ten men could not draw his bowstring; and the most powerful wrestler on the face of the earth had never brought his back to the ground: but he was rich, and had been nursed in the shade, was inexperienced in the world, and no traveller. The thundering sound of the martial drum had never reached his ear, neither had his eye seen the lightning of the horsemen's swords. He had never been made prisoner by the enemy, nor had the arrows fallen in showers around him. It happened that I and this young man were running together; every wall that came in his way he pulled down, and every large tree that he saw, by the force of his arm he tore up by the roots. He was boasting, saying, "Where is the elephant, that you may behold the shoulders of the hero? where is the lion, that you may see the fingers and palm of the brave man?" We were in this situation, when two Indians lifted up their heads from behind a rock, with intention to kill us; one had a stick in his hand, and the other a sling under his arm. I said to the young man, "Why do you stop? Show your strength and valor, for here is the enemy within a foot of his grave." I saw the bow and arrows drop from the hand of the young man, and a trembling seized all his joints. Not every one who can split a hair with an arrow that will pierce a coat of

mail, is able to stand against the warrior in the day of battle.

We saw no other remedy for ourselves, but to leave our accoutrements, surrender our arms, and escape with our lives. On an affair of importance employ a man of experience, who will bring the devouring lion into his trammels. A young man, though he has strength of arm, and is powerful as an elephant, will feel his joints quaking with fear in the day of battle. A man of experience is as well qualified to act in war as the learned man is to expound a case of law.

TALE XVIII.

I SAW the son of a rich man, sitting by his father's tomb, and disputing with the son of a Durwaish, saying, "My father's monument is of stone, the inscription is in gold, and the pavement is made of marble tessellated with turquoise-colored bricks. What is your father's grave but a couple of bricks laid together, and sprinkled with a handful of earth?" The son of the Durwaish on hearing this said, "Hold your tongue, for before your father can move himself from under this heavy stone, mine will have arrived

at paradise." There is a saying of the Prophet, "That to the poor death is a state of rest." The ass who carries the lightest burden travels easiest. In like manner the Durwaish who bears the burden of poverty will enter the gate of death lightly loaded; whilst he who lives in affluence, with ease and comfort, will doubtless, on that very account, find death terrible. And, in every view, the captive who is released from confinement is happier than the nobleman who is taken prisoner.

TALE XIX.

THEY inquired of a religious man the meaning of this tradition, — "You have not any enemy so powerful as the passion of lust, which is within you." He replied: "Because that any enemy to whom you show kindness becomes your friend, excepting lust, the indulgence of which increases its enmity." By abstinence a man may obtain the disposition of an angel, but if you eat like a beast, you will be degraded to an inanimate fossil. Those whom you gratify, become obedient to your command; but lust, on the contrary, when indulged, is rebellious.

TALE XX.

I SAW, sitting in a company, a certain person who wore the habit of a Durwaish, but without possessing the disposition of one; and being inclined to be querulous, he had opened the book of complaint, and began censuring the rich. The discourse was turning on this point, that Durwaishes have not the means, and the rich not the inclination, to be charitable. Those possessed of liberal minds have no command of money, and the wealthy worldlings have no munificence.

To me, who owe my support to the bounty of the great, this language was not at all grateful. I said: "O my friend, the rich are the revenue of the poor, a storehouse for the recluse, the pilgrim's hope, and the asylum of travellers. They are the bearers of burdens for the relief of others. Themselves eat along with their dependants and inferiors, and the remainder of their bounty is applied to the relief of widows, aged people, relations, and neighbors. The rich are charged with pious dedications, the performance of vows, the rites of hospitality, alms, offerings, the manumission of slaves, gifts, and sacrifices. By what means can you attain to their power, who can perform only your

genuflexions, and even those with a hundred difficulties? The rich perform both moral and religious duties in the most perfect manner, because they possess wealth, out of which they bestow alms; their garments are clean, and their reputation spotless, with minds void of care. For the power of obedience is found in good meals, the truth of worship in a clean garment. For what strength can there be with an empty stomach? what bounty from an empty hand? how can the fettered feet walk? and from the hungry belly what munificence can be expected? He sleeps uneasily at night who knows not how to provide for to-morrow. The ants store up in summer, that in winter they may enjoy rest. Leisure and poverty are not found together, and satisfaction dwelleth not with distress. One is standing up to evening prayers, whilst the other is sitting down wishing for his supper. How can these two be compared together? He who possesses wealth is busied in devotion, whilst he who is distressed in his circumstances has a disordered heart. Therefore the worship of the rich is more acceptable, their minds being collected and not distracted, for as they are possessed of the means of subsistence, they can turn their whole thoughts to devotion. The Arabians say, God defend me from distressful poverty, and from the neighborhood of him whom I dislike.

And there is a tradition from the Prophet, that poverty has a black countenance in both worlds."

My antagonist asked, "Have you not heard that the Prophet said, 'Poverty is my glory'?"

I replied: "Be silent, for the Prophet alludes to them who suffer in poverty of spirit, with submission to the arrows of destiny, and not those who in a religious garb sell the scraps which have been given them in charity. O loud-sounding, empty drum! how will you manage on the march without provisions? If thou art a man, free thyself from worldly avarice, instead of turning in your hand a string of a thousand beads. A Durwaish without vital religion, will not rest until his poverty ends in blasphemy. He who is in poverty, is in danger of blasphemy. Without the command of riches, you cannot clothe the naked, nor use means for liberating captives. How can such as ourselves attain to their dignity? and what comparison is there between the hand that bestows and that which receives? Do you not perceive that the Almighty revealed to us in the Koran the enjoyments of the dwellers in paradise? For them are appointed fruits in gardens of delight, in order that you may know that he who is intent on gaining a subsistence is excluded from this portion of bliss, and that tranquillity of mind requires a fixed income.

"To those who are thirsty, the whole world appears in their dreams a spring of water. You will everywhere see a person who is in distress commit atrocious actions without any hesitation; not being deterred by the dread of future punishment, he discriminates not between lawful and unlawful. If a dog is struck on the head with a clod of earth, he jumps up with joy, thinking it to be a bone; and if two persons should carry a corpse on their shoulders, a mean wretch might suppose it a tray of victuals; but the rich man, whom God hath regarded with the eye of favor, by the performance of what is lawful is preserved from the commission of what is illegal. Thus, although I have not fully discussed the subject, nor adduced any substantial proofs in support of my arguments, I rely on your justice for a decision. Did you ever see a mendicant with his arms tied to his back, or in prison; or the veil of innocence rent, or the hand amputated (for theft), without its having been occasioned by poverty? Men intrepid as lions are driven by want to undermine men's houses, and are in consequence bound by the heels. And it is possible that the Durwaish, at the instigation of lust, not having power to restrain it, may commit sin. He who has in his possession a nymph of paradise, what inclination can he entertain for the damsels of Youghmâ?

He who hath in his hands such dates as he loveth, never thinketh of flinging stones at clusters on the tree.

"In general, those in indigent circumstances want chastity; as those who are starving steal bread. When a ravenous cur gets meat, he inquires not whether the flesh is of Saleh's camel, or of the ass of Bujal. Many men, naturally well disposed, have been led by poverty into wickedness, and have given their good name to the wind of disrepute. Amidst the cravings of hunger the power of abstaining ceases, poverty snatcheth the reins out of the hand of piety."

At the moment that I uttered these words, the Durwaish's patience being exhausted, he attacked me with all the vehemence of loquacity, and said: "You have exaggerated their praise to such a degree, and have talked so extravagantly on the subject, that one would suppose them to be the antidote against the venom of poverty, and the key of the stores of Providence. But they are a set of proud, arrogant, self-conceited, abominable fellows, insatiable after money and possessions, intoxicated with rank and opulence, who speak not without insolence, nor behold any one but with contempt; the learned they call beggars, and the indigent they treat with obloquy. Proud of their riches and vain of that dignity of which they think them-

selves possessed, and vaunting in their superority, they treat all others as their inferiors; they never think it their duty to look kindly on any one: ignorant of what the sages have said, That whosoever is inferior to others in piety, although he may exceed them in wealth, though in appearance a rich, is in reality a poor man. If an empty fellow, on account of his wealth, behaves proudly towards a wise man, reckon such a one an ass, although he be an ambergris ox."

I said, "Speak not disdainfully of them, as they are the masters of generosity." He replied: "You speak erroneously, for they are slaves to their money. Of what use are they, if they are the clouds of August, and do not shower down benefits; or of what advantage, if they are the fountain of light, and do not shine on any one; and are mounted on the steed of power without performing any course? They stir not a step in the service of God, and part not with a direm without distressing you with the obligation. They labor in amassing wealth, preserve it with avarice, and part with it with regret, verifying the saying of the sages, That the miser's money comes out of the earth at the time that he goes into it. One person by his exertions gets money, which another comes and takes away without pains or trouble." I replied: "You know nothing of the parsimony

of the wealthy, excepting by means of beggary; for otherwise, whosoever lays aside avarice sees no difference between the bountiful man and the miser. The touchstone proves what is gold, and the beggar him who is stingy."

He said: "I speak of them from experience, for they keep a guard at their gate, and station rude, violent men to deny admittance to their dearest friends, and these, seizing the collars of men of distinction, declare that nobody is at home; and verily they say truly. He who hath neither wisdom, liberality, prudence, nor judgment, of him the porter says rightly, that no one is in the house." I replied: "In this they are excusable, because they are teased out of their lives with importunate solicitations, and tormented with beggarly petitions; and it is a contradiction to reason to suppose that, if the sands of the desert were converted into pearls, they would satisfy the eyes of the beggars. The eye of an avaricious man cannot be satisfied with wealth, any more than a well can be filled by dew. Hatim Tai was an inhabitant of the desert; had he dwelt in a city, he would have been overwhelmed by the importunities of beggars, who would have torn the clothes off his back." He said, "I pity their condition." I replied, "Not so, for you envy them their riches."

We were talking thus, opposing force to force, when he advanced a pawn; I endeavored to repel it; and whenever he put my king in check, I relieved it by the vizier (or queen), until he had exhausted all the coin in his purse, and had spent all the arrows of the quiver of disputation. Take care not to throw down the shield when combating with an orator, who hath nothing but borrowed, tumid eloquence. Practise thou religion, and serve God, for the verbose orator, who measures his periods, exhibits arms before the gate, but there is nobody within side of the castle. At length, when having no arguments left, I had put him to shame, he became outrageous, and spoke incoherently. It is the way with the ignorant, when confounded by the adversary's arguments, to have recourse to violence, as Azur the idol-maker, when he could not convince his son Abraham by arguments, began to quarrel, as God hath said, "Of a truth, if thou wilt not give up this point, I will stone thee." He gave abuse, I retorted harshly; he tore the collar off my garment, and I laid hold of his beard. We were tumbling over one another, and the people running after us, laughing, and astonished at our conduct. In short, we referred our dispute to the Cazy, and agreed to abide by his impartial decision, in order that a Mohammedan judge might resolve what was

advisable, and discriminate between the rich and the poor.

When the Cazy saw our faces, and heard our discourse, he sunk his chin into the collar of reflection, and after mature consideration raised up his head and said: "O thou who hast spoken in praise of the rich, I would have thee to know that there is no rose without a thorn; and that wine is accompanied with intoxication; hidden treasure has its dragon; in the same place which has royal pearls are ravenous crocodiles; the enjoyment of worldly pleasure is followed by the sting of death; and the lights of Paradise are intercepted by crafty Satan.

"He ought to submit to violence from an enemy who wishes to enjoy a friend, because the treasure and the dragon, the rose and the thorn, sorrow and gladness, are linked together. Observe you not that in the garden there are odoriferous plants, as well as dry trunks? In like manner in the circle of rich men, there are grateful and ungrateful persons; and in the number of Durwaishes some exercise patience, and others do not. If every hailstone was a pearl, the market would be as full of them as of shells. The beloved of the Almighty consist of rich men, who have the disposition of Durwaishes, and of Durwaishes possessed of noble minds. The greatest rich man is he who re-

lieves the distresses of the poor; and the best of Durwaishes is he who looketh not to the rich for his support; for God hath said, 'He who trusteth in God, requires no other's help.'"

The Cazy, having ceased reprehending me, turned towards the Durwaish and said: "You, who have advanced that the rich spend their time in wickedness, and are intoxicated with luxury; it is true there are such people as you have described, who are defective in zeal and ungrateful towards God, who gather money and hoard it; who enjoy themselves, and give not to others; if, for example, there should be a drought, or if the world should suffer a deluge, they, confiding in their own wealth, would not inquire after the distress of the poor, nor fear God. If another should be annihilated by distress, I exist; what has a goose to fear from a deluge? The women who are mounted on camels feel not in their litters for him who perishes in the sand. Mean persons, when they have escaped with their own blanket, say, What signifies it if the whole world should die? There are some of this description; but I have seen others who, having spread the table of generosity and proclaimed munificence, with affable countenance seek reputation, and ask pardon of God; enjoying the things of this world and of futurity; like his Majesty, the king of the world, who is assisted by the grace of

God, the conqueror of his enemies, lord paramount of nations, defender of the strongholds (of religion), heir of the kingdom of Solomon, surpassing all the monarchs of his time in justice, Mozufferuddeen Abûbekr Sâd, may God prolong his days, and grant victory to his standards! A father showeth not such benevolence towards his son as your hand of liberality has bestowed on the human race. God wanting to bestow a blessing on mankind, through his mercy made you king of the world."

When the Cazy had extended his discourse to this length, and had exerted the powers of eloquence beyond our expectation, we acquiesced in his sentence with mutual forgiveness, and, apologizing for all that had passed between us, we took the road of affability, and blaming ourselves, we kissed each other's hands and face, and the disputation concluded with these words: "O Durwaish, complain not of the revolutions of this world, for thou wilt be unhappy if thou expire in this imagination. And thou, rich man, whilst thou hast thy heart and hand at thy command, enjoy and bestow, that thou mayest obtain the blessing of Heaven, in this life and in futurity."

CHAPTER VIII.

Rules for Conduct in Life.

No. I.

RICHES are for the comfort of life, and not life for the accumulation of riches. I asked a holy wise man, Who is fortunate and who is unfortunate? He replied, He was fortunate who ate and sowed, and he was unfortunate who died without having enjoyed. Pray not over that worthless wretch who performed no act of piety; who spent his whole life in amassing money, without making any use of it.

No. II.

THE prophet Moses, upon whom be peace! thus admonished Karoon: "Do thou good, in the same manner that God hath done good unto thee." He did not listen, and you have heard of his end. He who hath not done good with

his money, hath lost his future hopes in attending to the acquisition of riches. If thou wishest to derive benefit from worldly riches, show that kindness towards thy fellow-creatures that God hath bestowed on thee. The Arabs say, "Be bountiful without accounting it an obligation, when most certainly the benefit will return to you." Wherever the tree of beneficence takes root, it sends forth branches beyond the sky. If you entertain hopes of eating the fruit, cultivate the tree kindly, and put not a saw at its root. Return thanks to God that you have been assisted with divine grace, and that he has not excluded you from the riches of his bounty. Boast not of holding an office under the king, but be grateful to God for having placed you in his service.

No. III.

Two persons took trouble in vain, and used fruitless endeavors, — he who acquired wealth, without enjoying it, and he who taught wisdom, but did not practise it. How much soever you may study science, when you do not act wisely, you are ignorant. The beast whom they load with books is not profoundly learned and wise: what knoweth his empty skull whether he carrieth firewood or books?

No. IV.

SCIENCE is to be used for the preservation of religion, and not for the acquisition of wealth. Whosoever prostituted his abstinence, reputation, and learning for gain, formed a granary and then consumed it entirely.

No. V.

A LEARNED man, without temperance, is a blind man carrying a link: he showeth the road to others, but doth not guide himself. He who through inadvertency trifled with life, threw away his money without purchasing anything.

No. VI.

A KINGDOM gains credit from wise men, and religion obtains perfection from the virtuous. Kings stand in more need of wise men than wise men do of appointments at court. Listen, O King, to my advice; for you have not a more valuable maxim in all your archives than this: "Intrust not your affairs to any but wise men; although public business is not the occupation of the wise."

No. VII.

Three things are not permanent without three things: wealth without commerce, science without argument, nor a kingdom without government.

No. VIII.

Showing mercy to the wicked is doing injury to the good, and pardoning oppressors is injuring the oppressed. When you connect yourself with base men, and show them favor, they commit crimes with your power, whereby you participate in their guilt.

No. IX.

You cannot rely on the friendship of kings, nor confide in the sweet voices of boys; for those change on the slightest suspicion, and these alter in the course of a night. Give not your heart to her who has a thousand lovers; but if you should bestow it on her, be prepared for a separation.

No. X.

Reveal not to a friend every secret that you

possess, for how can you tell but what he may some time or other become your enemy? Likewise inflict not on an enemy every injury in your power, for he may afterwards become your friend. The matter which you wish to preserve as a secret, impart it not to any one, although he may be worthy of confidence; for no one will be so true to your secret as yourself.

It is safer to be silent than to reveal one's secret to any one, and telling him not to mention it. O good man! stop the water at the spring head, for when it is in full stream you cannot arrest it. You should never speak a word in secret which may not be related in every company.

No. XI.

A WEAK enemy, who becomes obedient and shows friendship, does so with no other design but to become a more powerful adversary; as they have said, "Even the sincerity of friends is not to be relied on; what, then, is to be expected from the flattery of enemies?" He who despises a weak enemy resembles him who neglects a spark of fire. Extinguish it to-day, whilst you are able; for when it issues into a flame, it destroys a world. Permit not your

enemy to string his bow, whilst you are able to pierce him with an arrow.

No. XII.

Speak in such manner between two enemies, that, should they afterwards become friends, you may not be put to the blush. Hostility between two people is like fire, and the evil-fated backbiter supplies fuel. Afterwards, when they are reconciled together, the backbiter is hated and despised by both parties. To kindle a flame between two persons, is to burn yourself inconsiderately in the midst. Whisper to your friends, in order that your bloodthirsty enemy may not overhear you. Take care what you say before a wall, as you cannot tell who may be behind it.

No. XIII.

Whosoever formeth an intimacy with the enemies of his friends, does so to injure the latter. O wise man! wash your hands of that friend who associates with your enemies.

No. XIV.

When, in transacting business, you are under any hesitation, make choice of that side which

will produce the least injury. Speak not harshly to a man of placid manners; and with him who knocks at the door of peace, seek not hostility.

No. XV.

As long as an affair can be compassed by money, it is not advisable to put one's life in danger. When the hand has failed in every trick, it is lawful to draw the sword.

No. XVI.

Show not mercy to a weak enemy, for if he becomes powerful he will not spare you. When you see an enemy weak, twist not your whiskers in boasting: there is marrow in every bone, and every coat covers a man. Whosoever killeth a wicked man, relieveth the world from his injuries, and delivereth himself from the wrath of God. Forgiveness is commendable, but apply not ointment to the wound of an oppressor. Knoweth he not, that whosoever spareth the life of a serpent committeth injury towards the sons of Adam.

No. XVII.

It is not advisable to follow the advice of an

enemy, you may hear what he has to say, in order that you may act contrary thereto; and which is perfect reason. Avoid that which an enemy tells you to do; for if you follow his advice, you will smite your knees with the hands of sorrow. If he shows you a road straight as an arrow, turn from it and go the other way.

No. XVIII.

Anger, when excessive, createth terror; and kindness out of season destroys authority. Be not so severe as to cause disgust, nor so lenient as to encourage audacity. Severity and lenity should be tempered together; like the surgeon, who when he uses the lancet applies also a plaster. A wise man carries not severity to excess, nor suffers such relaxation as will lessen his own dignity. He overrates not himself; neither doth he altogether neglect his consequence. A shepherd said to his father, "O thou who art wise, teach me one maxim from your experience." He replied, "Be complacent, but not to that degree that they may insult you with the sharp teeth of the wolf."

No. XIX.

Two persons are enemies to a kingdom and

to religion,— a monarch without clemency, and a religious man without knowledge. May there never be at the head of a kingdom a ruler who is not an obedient servant of God.

No. XX.

It behooveth a king not to show wrath towards his enemies to such a degree as to alarm his friends; for the fire of wrath first falls on the exciter of it, and then the flame may reach the enemy, or not. It suits not the earth-born sons of Adam to assume pride, ferocity, and vanity. You who have so much heat and pertinacity I do not consider as created of earth, but of fire. In the land of Baelkân, I visited a religious man, to whom I said, "Cleanse me from ignorance by your doctrine." He replied, "Go, and suffer with patience, like the earth, O learned in the law, or else bury in the earth all that you have studied."

No. XXI.

A wicked man is a captive in the hand of the enemy, for wherever he goeth he cannot escape from the clutches of his own punishment. If the wicked man should escape to heaven from the hand of calamity, he would continue in

calamity from the sense of his own evil disposition.

No. XXII.

When you see discord amongst the troops of your enemy, be of good courage; but if they are united, then be upon your guard. When you see contention amongst your enemies, go and sit at ease with your friends; but when you see them of one mind, string your bow, and place stones upon the ramparts.

No. XXIII.

When the enemy has failed in all other artifices, he will propose friendship; that under its appearance he may effect what he could not compass as an open adversary.

No. XXIV.

Bruise the serpent's head with the hand of your enemy; which cannot fail of producing one of these two advantages. If the enemy succeeds, you have killed the snake; and if the latter prevails, you have got rid of your enemy.

In the day of battle consider not yourself safe because your adversary is weak; for he

who becomes desperate will take out the lion's brains.

No. XXV.

When you have anything to communicate that will distress the heart of the person whom it concerns, be silent, in order that he may hear from some one else. O nightingale! bring thou the glad tidings of spring, and leave bad news to the owl!

No. XXVI.

Inform not the king of the perfidy of any one, excepting you are assured that he will entirely approve of it; for otherwise you are only working your own destruction. When you are purposing to speak anything, do it when you know that your words will take effect.

No. XXVII.

He who gives advice to a self-conceited man, stands himself in need of counsel from another.

No. XXVIII.

Be not caught by the deceit of an enemy, nor be proud of the praise of a flatterer; for that has spread the thin net; and this has opened the palate of avarice. A blockhead is pleased with praise, like a corpse whose inflated heel has the appearance of plumpness. Take care how you listen to the voice of the flatterer, who, in return for his little stock, expects to derive from you considerable advantage. If one day you do not comply with his wishes, he imputes to you two hundred defects instead of perfections.

No. XXIX.

Unless some one points out to an orator his defects, his discourse will never be correct. Be not vain of the elegance of your discourse from the commendation of an ignorant person, neither upon the strength of your own judgment.

No. XXX.

Every one thinks his own wisdom perfect, and his own child beautiful. A Jew and a

Mohammedan were disputing in a manner that made me laugh. The Mohammedan said in wrath, "If this deed of conveyance is not authentic, may God cause me to die a Jew!" The Jew said, "I make oath on the Pentateuch, and if I swear falsely, I am a Mohammedan like you." If wisdom was to cease throughout the world, no one would suspect himself of ignorance.

No. XXXI.

Ten men will sit at one table, but two dogs will not be satisfied with one carcass. The avaricious man, with the whole world at his command, is hungry; whilst he who is contented is satisfied with a loaf of bread. The narrow belly is filled with a loaf of bread without meat; but the narrow sight is not satisfied with all the riches on the face of the earth. My father, when the term of his life was expired, gave me this one advice, and departed, "Lust is a fire, shun it; precipitate not yourself into the flames of hell; since you will not have strength to support that burning, quench the present flame with the water of patience."

No. XXXII.

He who when he hath the power doeth not good, when he loses the means will suffer distress. There is not a more unfortunate wretch than the oppressor; for in the day of adversity, nobody is his friend.

No. XXXIII.

Life depends upon the support of a single breath, and worldly existence is between two non-existences. Those who sell religion for the world are asses; they sell Joseph, and get nothing in return. "Did I not bargain with you, O sons of Adam, that you should not serve Satan? By the advice of an adversary, you are breaking your promise with your friend: behold from whom you have separated and with whom you have united yourselves."

No. XXXIV.

Satan cannot prevail over the righteous, neither the king against the poor.

Trust not him who neglecteth his prayers to God, even although his mouth be kept open by fasting; for he who performeth not the Divine precepts, neither will he care for his debt to you.

I have heard that in the land of the East they are forty years in making a china cup: they make a hundred in a day at Baghdad, and consequently you see the meanness of the price. A chicken, as soon as it comes out of the egg, seeks its food; but an infant hath not reason and discrimination. That which was something all at once, never arrives at much perfection; and the other by degrees surpasses all things in power and excellence. Glass is everywhere, and therefore of no value; the ruby is obtained with difficulty, and on that account is precious.

No. XXXV.

Affairs are accomplished through patience; and the hasty man faileth in his undertakings. I saw with my own eyes in the desert a man who walked slowly, get before one who went fast. The fleet steed was tired with galloping, whilst the camel-driver proceeded in an equal slow pace.

No. XXXVI.

Nothing is so good for an ignorant man as silence; and if he was sensible of this he would not be ignorant. When you possess not perfec-

tion and excellence, you had better keep your tongue within your teeth. The tongue brings men into disgrace. The nut without a kernel is of light weight. A stupid man was training an ass, and spent all his time upon it. Somebody said: "O blockhead, what art thou endeavoring to do? for this foolish attempt expect reprehension from the censorious. Brutes will not acquire speech from thee; learn thou silence from them." Whosoever doth not reflect before he giveth an answer, will generally speak improperly. Either arrange your words as a man of sense, or else sit quiet like a brute.

No. XXXVII.

Whenever you argue with another wiser than yourself, in order that others may admire your wisdom, they will discover your ignorance. When one manages a discourse better than yourself, although you may be fully informed, yet do not start objections.

No. XXXVIII.

Whosoever associates with the wicked will not see good. If an angel should keep company with a demon, he would learn terror, perfidy, and deceit. You cannot learn virtue from the wicked; the wolf practises not the tanner's art.

No. XXXIX.

Publish not men's secret faults; for by disgracing them you make yourself of no repute.

No. XL.

Whosoever acquired knowledge, and did not practise it, resembleth him who ploughed, but did not sow.

No. XLI.

Obedience is not truly performed by the body of him whose heart is dissatisfied. The shell without a kernel is not fit for store.

No. XLII.

Not every one that is ready to dispute is quick in transacting business. A form may appear handsome under a sheet, but remove it and you find a grandmother.

No. XLIII.

If every night was a night of power, many of such nights would be disregarded. If every stone was a Budukshân ruby, the ruby and the pebble would be of equal value.

No. XLIV.

It is not every graceful form that contains a good disposition; for virtue is in the mind, not in the appearance. You may know in one day from a man's manners to what degree of knowledge he has attained; however, be not secure against his mind; neither be proud of your discovery; for a malignant spririt is not to be detected in many years.

No. XLV.

Whosoever contendeth with the great sheds his own blood. He who thinks himself great has been compared to one who squints and sees double. You will get a broken front by sporting your head against a ram.

No. XLVI.

It is not the part of a wise man to box with a lion, or to strike his fist against a sword. Neither fight nor contend with one more powerful than yourself; put your hand under your armpit.

No. XLVII.

A weak man who contends with one that is

strong, befriends his adversary by his own death. He who was nursed in the shade, how is he able to accompany the heroes to battle? He who hath not strength in his arm, acts foolishly in opposing one who has a wrist of iron.

No. XLVIII.

He who listens not to advice, studies to hear reprehension. When advice gains not admission into the ear, if they reprehend you, be silent.

No. XLIX.

The vicious cannot endure the sight of the virtuous; in the same manner as the curs of the market howl at a hunting-dog, but dare not approach him.

No. L.

When a mean wretch cannot vie with another in virtue, out of his wickedness he begins to slander. The abject envious wretch will slander the virtuous man when absent; but when brought face to face, his loquacious tongue becomes dumb.

No. LI.

But for the cravings of the belly, not a bird would have fallen into the snare; nay, the fowler would not have spread his net. The belly is chains to the hands and fetters to the feet. He who is a slave to his belly, seldom worships God.

No. LII.

Wise men eat late; holy men half satisfy their appetites; and hermits take only what is sufficient to sustain life; young men devour all that is in the dish; the old eat until they sweat; but the Calenders devour so voraciously that there is not in their stomachs room for drawing breath; nor is there left on the table a morsel for any one. He who is a slave to his belly, sleeps not for two nights: one night from a loaded stomach, and the next night through want.

No. LIII.

To consult with women is ruin; and to be liberal towards the seditious is a crime. When you support and favor the vicious, you commit wickedness with your power by participation.

No. LIV.

Whosoever hath his adversary in his power, and doth not destroy him, is an enemy to himself. When there is a stone in the hand, and the head of a snake under the stone, the prudent man delayeth not execution. To show mercy to the sharp-teethed tiger would be doing injury to the sheep. But others have advanced the contrary, and said, that in the execution of a prisoner delay is best, because you retain the power of killing or of releasing: but should he be put to death without deliberation, good counsel may perchance be lost, since reparation is impossible. It is easy to take away life, but impossible to restore it. It is a rule of reason, that the archer should have patience, for when the arrow has left the bow, it will not return.

No. LV.

The wise man who engages in a controversy with those who are ignorant of the subject, should not entertain any expectation of gaining credit. If an ignorant man, by his loquacity, should overpower a wise man, it is not to be wondered at, because a common stone will break a jewel. Why is it surprising if a nightingale should not sing, when a crow is in the same cage?

If a virtuous man is injured by a vagabond, he ought not to be sorry, or angry. If a worthless stone bruise a golden cup, its own worth is not thereby increased, nor the value of the gold lessened.

No. LVI.

If a wise man, falling in company with mean people, does not get credit for his discourse, be not amazed; for the sound of the harp cannot overpower the noise of the drum; and the fragrance of ambergris is overcome by fetid garlic. The ignorant wretch was proud of his loud voice, because he had impudently confounded the man of understanding. Are you ignorant that the musical mode of Hijaz is confounded by the noise of the warrior's drum? If a jewel falls into the mud, it is still the same precious stone; and if dust flies up to the sky, it retains its original baseness. A capacity without education is deplorable, and education without capacity is thrown away. Ashes, although of high origin, fire being of a noble nature, yet having no intrinsic worth, are no better than dust. Sugar obtains not its value from the cane, but from its innate quality. Musk has the fragrance in itself, and not from being called a perfume by the druggist. The wise man is like the drug-

gist's chest, — silent, but full of virtues; and the blockhead resembles the warrior's drum, — noisy, but an empty prattler. A wise man in the company of those who are ignorant, has been compared by the sages to a beautiful girl in the company of blind men; or to the Koran in the house of an infidel. When the land of Canaan was without virtue, the birth of Joseph did not increase its dignity. Show your virtue, if you possess nobility; for the rose sprang from the thorn, and Abraham from Azur.

No. LVII.

A friend whom you have been gaining during your whole life, you ought not to be displeased with in a moment. A stone is many years becoming a ruby; take care that you do not destroy it in an instant against another stone.

No. LVIII.

Reason is under the power of sense; as a man becomes weak in the hand of an artful woman. Shut the door of that house of pleasure, which you hear resounding with the loud voice of a woman.

No. LIX.

A PURPOSE, without power, is fraud and deceit; and power without design, is ignorance and madness. The first requisites are judgment, prudence, and wisdom, and then a kingdom; because putting power and wealth into the hand of the ignorant, is furnishing weapons against themselves.

No. LX.

THE liberal man, who eats and bestows, is better than the religious man, who fasts and hoards. Whosoever hath forsaken luxury, to gain the approbation of mankind, hath fallen from lawful into unlawful voluptuousness. The hermit, who sitteth in retirement, not for the sake of God, what shall the hopeless wretch behold in a dark mirror? A little and a little, collected together, become a great deal; the heap in the barn consists of single grains, and drop and drop form an inundation.

No. LXI.

A WISE man ought not to suffer the insolence of a common person to pass unnoticed, as he thereby injures both parties; for his own re-

spectability will be lessened, and the other confirmed in his ignorance. When you speak to a low fellow with kindness and benignity, it increases his arrogance and perverseness.

No. LXII.

SIN, by whomsoever committed, is detestable, but most so in a learned man ; because learning is the weapon for combating Satan ; and if the armed man is taken prisoner, the greater will be his shame. An ignorant plebeian of dissolute manners is better than a learned man without temperance ; for that through blindness lost the road, and this, who had two eyes, fell into the well.

No. LXIII.

HE whose bread people do not eat in his lifetime, when he dies they mention not his name. Joseph the just, when there was a famine in Egypt, ate not his fill, in order that he might not forget those who were hungry. The widow relishes grapes, and not the master of the vineyard. He who lives in ease and wealth, how can he know what it is to be hungry? He knows the condition of the distressed whose own circumstances are needy. O thou who art

mounted on a swift horse, reflect that the ass laden with thorns is sticking in the mud. Ask not fire from the house of the neighboring Durwaish, for that which issues from his chimney is the smoke of his heart.

No. LXIV.

In a season of scarcity and drought, inquire not of a distressed Durwaish how he does; unless you mean to apply ointment to his wound, by giving him subsistence. When you see a loaded ass sticking in the mud, take compassion on him, or at any rate pass not over his head; but when you proceed and inquire how he came there, bind up your loins as becometh a man, and lay hold of the ass's tail.

No. LXV.

Two things are morally impossible: to enjoy more than Providence has allotted, or to die before the appointed time. Destiny will not be altered by our uttering a thousand lamentations and sighs, nor by our praises or complaints. The angel who presides over the treasury of winds, what does he care if the lamp of an old widow is extinguished?

No. LXVI.

O THOU who art in want of subsistence, be confident that thou shalt eat. And thou whom death hath required, flee not; for thou canst not preserve thy life. With or without your exertion, Providence will bestow daily bread; and if thou shouldst be in the jaws of the lion, or of the tiger, they could not devour you excepting on the day of your destiny.

No. LXVII.

THAT which is not allotted, the hand cannot reach, and what is allotted will find you wherever you may be. You have heard with what toil Secunder penetrated to the land of darkness; and that, after all, he did not taste the water of immortality.

No. LXVIII.

A FISHERMAN, unassisted by destiny, could not catch a fish in the Tigris; and the fish without fate, could not have died on the dry land.

The covetous man explores the whole world in pursuit of a subsistence, and fate is close at his heels.

No. LXIX.

A WICKED rich man is a clod of earth gilded; and a pious Durwaish is a beauty soiled with earth. This wears the patched garment of Moses, and that has the ulcer of Pharaoh covered with jewels. The virtuous man under adversity preserves a cheerful countenance; but the wicked man in prosperity holds down his head. Whosoever possesses rank and wealth, and relieves not those who are in distress, inform him that in the next world he will find neither dignity nor riches.

No. LXX.

THE envious man begrudgeth the bountiful goodness of God, and is inimical to those who are innocent.

I heard a little fellow with dry brains speaking disrespectfully of a person of rank. I said, "O sir, if you are unfortunate, what crime have fortunate men committed?" Wish not ill to the envious man, for the unfortunate wretch is a calamity to himself. Where is the need of your showing enmity towards him who has such an adversary at his heels.

No. LXXI.

A STUDENT without inclination is a lover without money; a traveller without observation is a bird without wings; a learned man without works is a tree without fruit; and a devotee without knowledge is a house without a door.

No. LXXII.

THE Koran was revealed that men might learn good morals, and not that they should recite the written sections. The unlettered religious man is a foot-traveller; whilst the negligent learned man is a sleeping rider. A sinner who lifts up his hands in prayer is better than a devotee who exalts his head. A military officer, who is good-natured and courteous, is better than an oppressive lawyer.

No. LXXIII.

A LEARNED man without works is a bee without honey. Say to the austere and uncivil bee, "When you cannot afford honey, do not sting."

No. LXXIV.

A MAN without virility is a woman; and an

avaricious devotee is a highway robber. O thou who hast put on white garments to appear holy in the sight of men, thou hast thereby blackened the register of works: the hand ought to be restrained from worldly pursuits, whether the sleeve is long or whether it is short.

No. LXXV.

Two persons never free their hearts of regret, nor their sorrowing feet from the mud. One is the merchant whose ship has been wrecked; and the other, the heir who has got into the company of Calenders; as they have said, "Although a dress bestowed by a monarch is valuable, yet one's own coarse clothes are preferable; and although the great man's food is exquisite, still the scraps of one's own table are more delicious. Vinegar and pot-herbs, obtained by one's own labor, are preferable to bread and lamb received from the hand of the head man of the village."

No. LXXVI.

It is contrary to reason, and to the counsel of the wise, to take medicine without confidence, or to travel an unknown road without accompanying the caravan.

No. LXXVII.

They asked Iman Mûrsheed Mohammed Ben Mohammed Ghezaly, on whom be the mercy of God! by what means he had attained to such a degree of knowledge? He replied, "In this manner, — whatever I did not know, I was not ashamed to inquire about." There will be reasonable hopes of recovery when you get a skilful physician to feel your pulse. Inquire about everything that you do not know; since, for the small trouble of asking, you will be guided in the respectable road of knowledge.

No. LXXVIII.

Whenever you are certain that anything will be known to you in time, be not hasty in inquiring after it, as you will thereby lessen your authority and respectability. When Lokman saw that in the hand of David iron became miraculously like wax, he did not ask how he did it; being persuaded that without asking it would be made known.

No. LXXIX.

Amongst the qualifications for society, it is necessary either that you attend to the concerns

of your household, or else devote yourself to religion.

Tell your story in conformity to the temper of the hearer, if you know that he is well disposed towards you. Any wise man who associates with Mujnoon will talk of nothing else but of the face of Leila.

No. LXXX.

Whosoever associates with the wicked, although he may not imbibe their principles, will be accused of following their ways; in like manner, as if a person should go to a tavern with intention to say his prayers, it would only be imagined that he went there to drink wine. You have stigmatized yourself with the character of ignorance, from having associated with the ignorant. I asked a wise man to tell me a maxim. He replied, "Associate not with the ignorant; for if you are a man of judgment, you will thereby become an ass; and if you are ignorant, you will increase your stupidity."

No. LXXXI.

It is well known, that if a child lays hold of the bridle of a tractable camel, he may be led a hundred farsangs without being in the least dis-

obedient; but if the road becomes dangerous and threatens death, and the child, through ignorance, wants the camel to go that way, he slips the bridle out of his hand, and will not obey him any longer; because in the time of danger courteousness is a crime; for they have said, "An enemy does not become a friend, through indulgence; nay, it increases his avarice." Be humble unto him who shows you kindness, and to him who acts contrarily, fill his eyes with dust. Speak not with favor and kindness to a man of austere countenance; for rusty iron is not polished with a smooth file.

No. LXXXII.

Whosoever interrupts the conversation of others to make a display of his own wisdom, certainly betrays his ignorance. The sages have said, that a wise man speaketh not until they ask him a question. Although the temperament of the discourse may be true, yet it is difficult to admit his pretensions.

No. LXXXIII.

Once when I had a sore under my garment, my superior, on whom be the mercy of God! every day asked me, "How do you do?"

Avoiding to mention the seat of my complaint, for it is not decent to call every part by its name. He who does not ponder his words, will be offended at the answer which he receives. As long as you are in doubt whether an expression is perfectly correct, you ought not to open your mouth. If by speaking truth you should continue in confinement, it is better than getting released by uttering falsehood.

No. LXXXIV.

Telling a lie is like inflicting a wound, which, when healed, leaves a scar. Joseph's brethren, having become notorious for falsehood, when they spoke truth it was not believed. God hath said, "You shall be interrogated concerning your affections."

When one who practises veracity commits a mistake, it is allowable to pass it over; but when he who is notorious for falsehood speaks truth, you will say it is a lie.

No. LXXXV.

Man is, beyond dispute, the most excellent of created beings, and the vilest animal is a dog; but the sages agree that a grateful dog is better than an ungrateful man. A dog never forgets

a morsel, although you pelt him a hundred times with stones. But if you cherish a mean wretch for an age, he will fight with you for a mere trifle.

No. LXXXVI.

A SENSUALIST does not practise virtue, and he who is unskilful is not fit to rule over others. Spare not the voracious ox, for a glutton is given to sloth. If you wish to fatten like an ox, submit your body to the oppressors like an ass.

No. LXXXVII.

It is said in the Gospel, "O sons of Adam, if I should grant you riches, you would be more intent on them than on me; and if I should make you poor, your hearts would be sorrowful; and then, how could you properly celebrate my praise, and after what manner would you worship me? Sometimes in affluence you are proud and negligent; and again in poverty, you are afflicted and wounded. Since such is your disposition, both in happiness and in misery, I know not at what time you will find leisure to worship God."

No. LXXXVIII.

The divine will displaces one from the throne of royalty, and preserves another in the fish's belly. Happy is the state of him who keepeth thee, O God, in continual remembrance, although he were in the belly of the whale, like Jonas.

No. LXXXIX.

If God should unsheathe the sword of his wrathful indignation, both prophets and saints would shrink back with dread ; and if he were to bestow a glance of benignity, the wicked would obtain virtue. If at the resurrection he should be strict in judgment, what can even the Prophets plead in excuse? Let us say, "Out of thy mercy remove the veil, seeing that sinners are in hopes of pardon."

No. XC.

He who is not brought into the road of rectitude by worldly afflictions, shall suffer eternal punishment. The Almighty said, "Of a truth, I will cause you to suffer light punishment, and not the greatest torments." Great men first admonish, and then confine ; when they give advice, and you listen not, they put you in fet-

ters. The fortunate take warning from the histories and precepts of the ancients, in order that themselves may not become an example to posterity.

The bird alighteth not on the spread net, when it beholds another bird in the snare. Take warning by the misfortunes of others, that others may not take example from you.

No. XCI.

He who is born deaf, how can he hear; and he on whom the noose is flung, how can he avoid going? To those who are befriended by God, the dark night is as bright as the shining day; but this happiness is not procurable by the strength of the arm, until it is granted by God. To whom else shall I complain, since there is no other judge, and there being no hand higher than thine? Whosoever thou guidest, cannot stray; and whosoever thou causest to wander, hath no guide.

No. XCII.

A Durwaish whose end is good, is better than a King whose end is evil. It is better to suffer sorrow before, than after, the enjoyment of happiness.

No. XCIII.

The sky enriches the earth with showers, and the earth returns it nothing but dust. A jar exudes whatever it contains. If my disposition is not worthy in your sight, quit not your own good manners. The Almighty beholdeth the crime, and concealeth it; and the neighbor seeth not, yet proclaimeth it aloud. God preserve us! if men knew what is done in secret, no one would be free from the interference of others.

No. XCIV.

Gold is obtained from the mine by digging the earth, and from the miser by digging his soul. Men of grovelling disposition expend not, and hoard with care; saying that the hopes of expending is better than having spent. You will see one day, according to the wish of the enemy, the money left, and the wretch dead.

No. XCV.

Those who do not pity the weak, will suffer violence from the powerful. It does not always happen that the strong arm can overpower the hand of the weak. Distress not the heart of the

weak, lest you fall by one more powerful than yourself.

No. XCVI.

The wise man, on beholding contention, withdraweth himself; and when he seeth peace, droppeth anchor; because there is safety on the beach, and here is enjoyment in the middle.

No. XCVII.

The gamester wants three sixes, but three aces turn up. Pasture-land is a thousand times better than the plain; but the horse has not command of the reins.

No. XCVIII.

A Durwaish, in his prayer, said, "O God, show pity towards the wicked, for on the good thou hast already bestowed mercy, by having created them virtuous."

No. XCIX.

Jumshaid introduced distinctions in dress, and was the first person who wore a ring on the

finger. They asked him why he had given the whole grace and ornament to the left, whilst excellence belongs to the right hand? He replied, "The right hand is completely ornamented by its own rectitude." Feridoon commanded the Chinese embroiderers to embroider the following words on the outside of his pavilion, "O man of prudence, do thou good to the wicked; for the virtuous are of themselves great and happy."

No. C.

THEY said to a great man, "Seeing that the right possesses so much excellence, what is the reason of their wearing the ring on the left hand?" He replied, "Don't you know that the virtuous man is always neglected? He who hath appointed both happiness and misery, bestoweth either virtue or riches."

No. CI.

HE is the proper person to give advice to kings who neither dreads the loss of his head nor seeks for reward. He who is orthodox, whether you pour money under his feet or apply an Indian cimeter to his head, has neither hope nor fear from any one; and this is the true basis of piety.

No. CII.

A KING is for the restraint of oppressors; the superintendent of police, for guarding off murderers; and the Cazy for hearing complaints against thieves. Two men of honest intentions never refer their complaint to the Cazy.

When you perceive what is just, and that it must be given, it is better to give it with kindness than with contention and displeasure. If a man does not pay the tax willingly, the officer's servant will exact it by force.

No. CIII.

THE teeth of every one are blunted by sourness, excepting the Cazy's, which are affected by sweetness. The Cazy who takes four cucumbers as a bribe, will admit evidence in your favor for ten fields of muskmelons.

No. CIV.

WHAT can an old prostitute do but vow not to sin any more? or a degraded superintendent of police, besides promising not to injure mankind? A youth who makes choice of retirement, is a lion-like man in the path of God; for an old man is not able to move from his corner.

No. CV.

They asked a wise man, why out of many famous trees which the Almighty hath created, lofty and fruit-bearing, the cypress alone is called free, although it beareth not fruit? He replied, "Every tree hath its appointed fruit and season, with which it is at one time flourishing, and at another time destitute and withering; to neither of which states the cypress is exposed, being always flourishing, as is the state of those who are free. Place not your heart on that which is transitory; for the river Tigris will continue to flow through Baghdad after that the Khalifs shall have ceased to reign. If you are able, imitate the date-tree in liberality; but if you have not the means of munificence, be free like the cypress."

No. CVI.

Two persons died, and carried with them regret; — he who had riches and did not enjoy, and he who had knowledge, but made no use of it. No one ever saw a learned man, who was a miser, that people did not endeavor to point out his faults; but if a generous man hath two hundred defects, his generosity will cover them.

CONCLUSION OF THE BOOK.

Through God's assistance, the book entitled the Garden of Roses is now brought to a conclusion. Throughout the whole of this work I have not followed the custom of authors, by inserting verses borrowed from former writers. It is better to be dressed in one's own old garments, than to ask the loan of a new vest. The discourses of Saadi are for the most part cheerful, and mixed with pleasantry; on which account the short-sighted extend the tongue of reproach, saying, that it is not the part of a wise man to waste the brain in vain pursuits, and to endure the smoke of the lamp without deriving any advantage; however, the enlightened minds of the intelligent, who comprehend the tendency of a discourse, are sensible that the pearls of salutary advice are threaded on the string of style; and that the bitter medicine of admonition is mixed with the honey of pleasantry, in order that the reader might not in disgust refuse his acceptance.

We have offered our advice in its proper place, and spent a long time on the undertaking; if it is not listened to with the ear of avidity, yet the messenger performs his duty by delivering the message. O thou who perusest this book, entreat the mercy of God for its author, and pardon for him who transcribed it, and ask for your own self whatever good you may require, after which implore forgiveness for the owner of it. The book is finished through the aid of that Monarch who is the bestower of all good gifts.

THE END.

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